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AHN'S
MANUAL OF
LATIN PROSE COMPOSITION.

WITH REFERENCES TO
AHN'S COMPLETE LATIN SYNTAX.

BY

Dr. P. HENN.

NEW YORK:

E. STEIGER & CO.

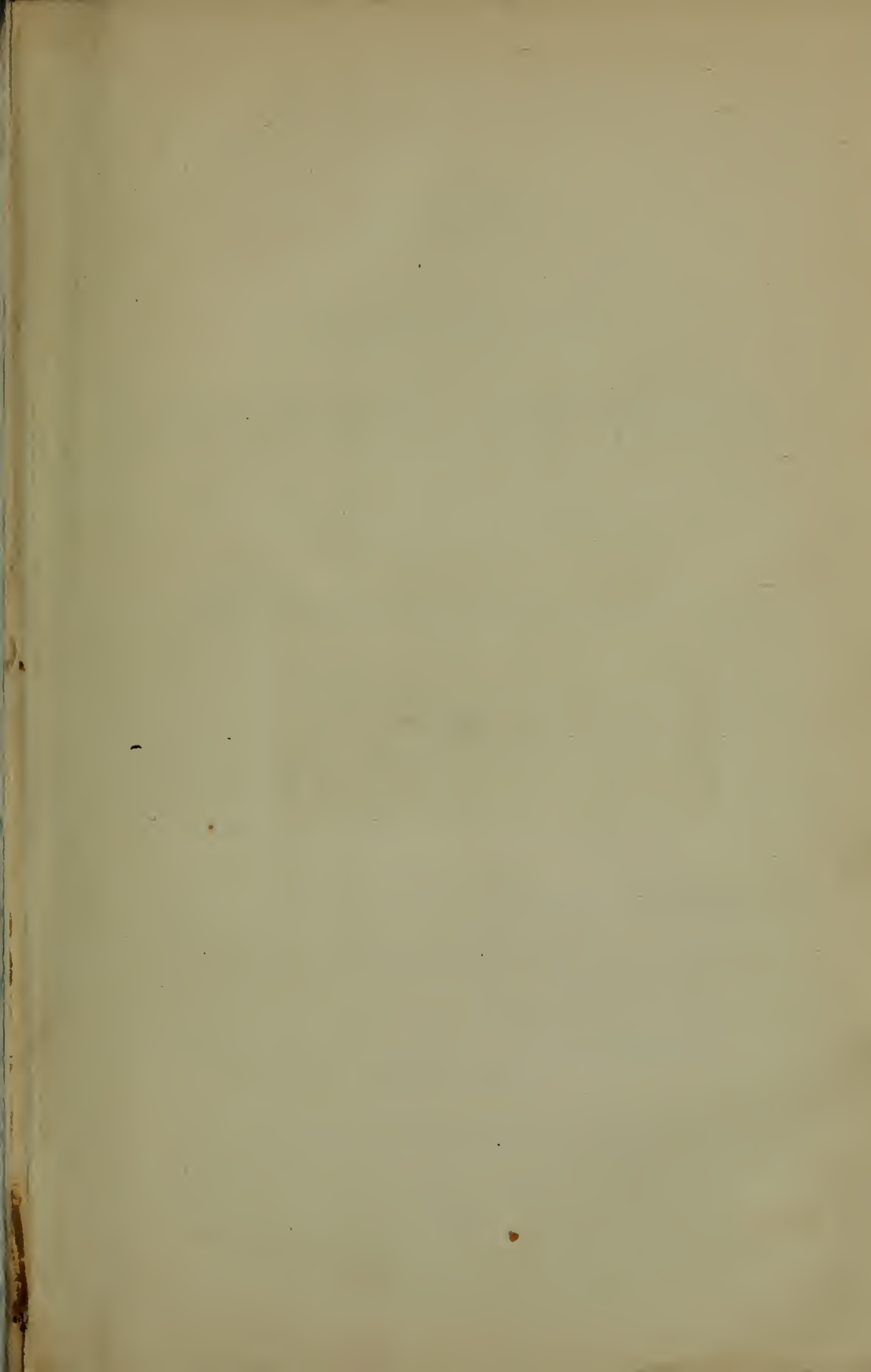
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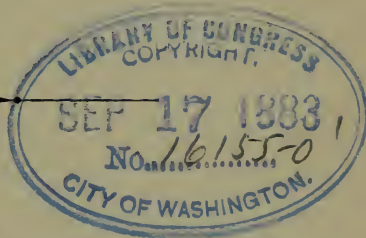
STEIGER'S Latin Series

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REQUEST.

The undersigned, in their efforts to secure the greatest possible correctness in their educational publications, will feel obliged for the suggestion of improvements in this volume.

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P R E F A C E.

In preparing the present volume it has been the author's aim to furnish a **Complete Course of Exercises** illustrative of all the important rules and principles of Latin Syntax. In order to make the pupil acquainted with the purest classical language, the words and sentences are taken chiefly from the writings of CAESAR and CICERO, the written exercises being introduced by model sentences *to be learned by heart*, and accompanied with references to AHN-HENN'S **Complete Latin Syntax**. The **Vocabulary** will be found to contain every word and idiom in the text.

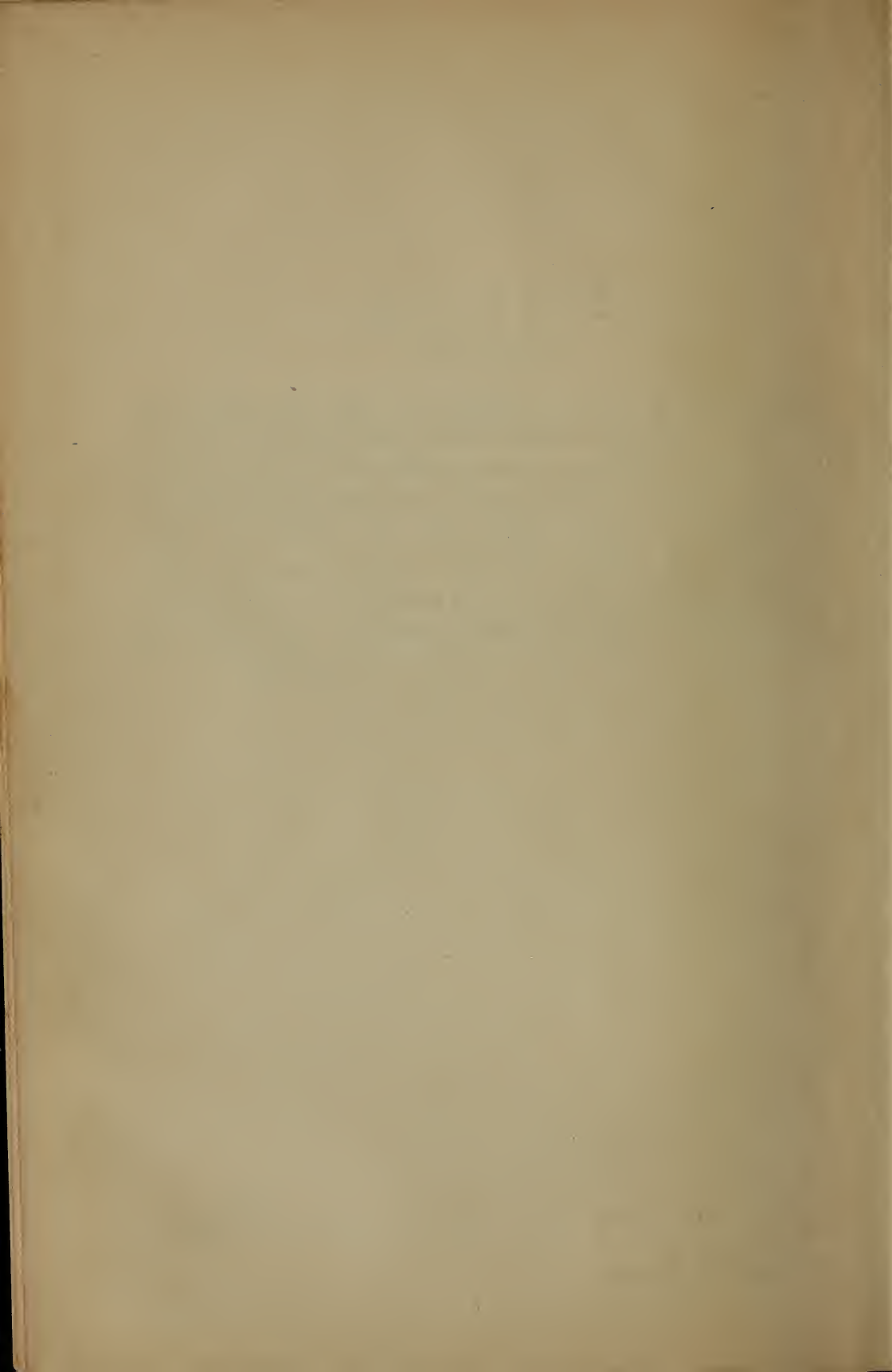


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LATIN PROSE COMPOSITION.

PART I. — SYNTAXIS CONVENIENTIAE.

Subject. Predicate.

SYNTAX 1—9*).

Ego valēo, si vos valētis. Columbae sunt timīdae. Vita rustica parsimonīae magistra est. Athēnae omnium artium domicilium fuērunt. Paupertas mihi onus visum est.

1. Time past never returns. Familiar¹ things easily slip² from³ memory. I am nearest to myself. Sleep is the image of death. True friendships are eternal. Men neither wonder at, nor inquire into⁴, the reasons of those things which they always see. Conscience is the most severe judge of our actions. Laws are the best protectors⁵ of citizens. Rome was the conqueror⁶ of all the nations of Italy. Experience is the best teacher; time, too, is the teacher of many things. Fear is a bad protector⁷. The moon is a constant⁸ attendant⁹ of our earth. The lion is the king of quadrupeds, the eagle is the king of birds. Want¹⁰ is the bitterest¹¹ enemy¹² of virtue. The elephant is the largest of land animals.

¹ūsītātūs, -ā, -ūm ²elābōr, -ī ³ē, ex ⁴rēquīrō, -ērē ⁵patrōnūs, -ī; patrōnā, -ae ⁶victōr, -ōrīs; victrix, -icīs ⁷custōs, -ōdīs ⁸perpētūūs, -ā, -ūm ⁹sātellēs, -ītīs ¹⁰īnōpīā, -ae ¹¹acēr, -rīs, -rē ¹²adversārīūs, -ī; adversārīā, -ae

Copulative Verbs.

SYNTAX 10.

Piētas erga parentes jure summa virtus habētur. Doctus nemo sine littēris exsistit. Nemo mortālis usque ad mortem beātus mansit. Homīnes cupiditāte et avaritīa caeci fiunt. Vetēres Romāni latrōnes et semibarbāri putabantur.

2. The planet Venus¹ is called the morning star when it precedes² the sun, but the evening star when it follows³ the

*) These references are to paragraphs of *AHN-HENN'S Complete Latin Syntax*.

sun⁴. The motions⁵ of the stars are wonderful, especially of those which are called wandering stars⁴. Not in the same way⁶ do all become good and wise. The sun seems smaller to us than it is. Some dreams turn out true. Charles the Fifth was crowned emperor on his birthday⁷. Comets were formerly believed to be⁴ the precursors⁸ of great calamities. Camillus who had delivered Rome from⁹ the Gauls, was called a second¹⁰ Romulus. Darius, son of Hystaspes, was made king of the Persians by the neighing⁶ of (his) horse. The camel is rightly considered¹¹ the most useful animal of the East. No one is born rich, and no one dies so¹² poor as¹² he was born. Those are regarded¹³ as good citizens who for the safety of their country avoid no danger.

¹stella Venēris ²antēgrēdīōr, -ī ³subsequōr, -ī ⁴not to be translated ⁵mōtūs, -ūs ⁶Abl. without Prepos. ⁷dies natālis, Abl. ⁸praenuntiūs, -ī ⁹ā, āb ¹⁰altēr ¹¹jūdīcō, -ārē ¹²tām. . quām ¹³existīmō, -ārē

Two or more Subjects.

SYNTAX 11—16.

Beneficiū et gratia homīnes inter se conjungunt. Senātus populusque Romānus intellēgit bello opus esse. Cingetorigi principātus atque imperiū traditū est. Corinthus et Carthāgo a Romānis dirūtæ sunt. Tu et pater in convīvis erātis.

3. Without government¹ neither any house nor state nor nation nor the human race² at large³ can stand. The wall and the gate of the city had been struck⁴ by lightning⁵. Prosperity, honors, victories are accidental things⁶. You and your brother wrote letters to me. My father, my brother and I have borne arms for our country. Pride and folly are often united⁷. If you and your brother shall be at home, my father and I will also⁸ come. The beginning and the end are often very different. Pain, fear, labor, old age are troublesome to most⁹ men. Neither my father nor I have read this book. But¹⁰ if you and your father have not read it⁶, who has read it⁶? The walls and gates of the captured city were destroyed by the enemies. My friend's father and mother died within¹¹ a few days.

¹impēriūm, -ī ²homīnum gēnūs, -ērīs ³ūniversūs, -ā, -ūm ⁴tangō, -ērē ⁵Abl. without Prepos. ⁶not to be translated ⁷conjungō, -ērē ⁸ē. tām ⁹plērīquē ¹⁰et ¹¹intrā

Attribute and Apposition.

SYNTAX 17—20.

Christiāni colunt verum Deum, omnipotentem creatōrem caeli et terrae. Romāni cum Tigrāne, Armeniōrum rege, grave bellum gessērunt. Aegyptiī canem et felem ut deos colunt. Tulliae moriendum fuit, quia homo nata erat. Hercūles juvēnis leōnem interfecit.

4. Manlius slew¹ his own son, although victorious, because he had fought contrary to² orders³. Pythagoras recommended to all frugality, the mother⁴ of all virtues. Entire⁵ dominion⁶ over the sea⁷ was given to Neptune, one of the two brothers of Jupiter. Ennius endured⁸ two burdens which are considered the greatest, poverty and old age. Two very powerful cities, Carthage and Numantia, were destroyed by the same Scipio. Mummius, a Roman general, destroyed Corinth, the wealthiest city of Greece. The augur Attius Navius, when a boy, on account of⁹ poverty was a keeper¹⁰ of swine. In our boyhood we read the lives of Nepos. The use of gold and silver as¹¹ the material¹² of all crimes was abolished¹³ by Lycurgus.

¹occidō, -ēre ²contrā ³impēriūm, -ī ⁴gēnētrix, -icis ⁵omnis, -e
⁶regnūm, -ī ⁷mārītīmūs, -ā, -ūm ⁸fērō, feriē ⁹proptēr ¹⁰pascō, -ēre,
to be a keeper of ¹¹tanquā ¹²mātēriēs, -ēī ¹³tollō, -ēre

Appositive and Attributive Adjectives.

SYNTAX 21. 22.

Themistōcles totum se dedidit reipublicae. Argonautae primi in Pontum Euxinum intravērunt. Invidi virtutem et bonum aliēnum odērunt. Camillus absens dictātor dictus est. Augustus senatōrum numērū ad modum pristinum et splendorem redēgit.

5. The elephant has a big head, long ears, thick legs, two long tusks¹, a thin tail. His whole body is huge², but his eyes are small and his throat³ is narrow; he is a very sagacious⁴ animal. Achilles slew Hector⁵, the son of king Priam (and) the bravest of the Trojans. Aeneas was the only one that escaped⁶ the dangers of war. Few receive death in cheerful mood⁷. Spain was the last of the provinces that was

subjugated⁸. Prudence is not to be expected⁹ from a man who is never sober¹⁰. Death is shameful in flight, glorious in victory. I received many letters from my brother all written with great care. All lands and all seas submit¹¹ to the service¹² of men.

¹dens, -tīs ²ingens, -tīs ³faucēs, -iūm ⁴prūdens, -tīs ⁵Hectōr, -ōrīs, Acc. Hectōra ⁶effūgiō, -ērē ⁷hīlārīs, -ē, in cheerful mood ⁸perdōmō, -ārē ⁹postūlandūs, -ā, -ūm ¹⁰sobrīūs, -ā, -ūm, who is, not to be translated ¹¹pārēō, -ērē ¹²utilitās, -ātīs

Agreement of Pronouns.

SYNTAX 23—25.

Est Deus, qui omnem hunc mundum regit. Arbōres serit agri-cōla, quarum fructus ipse numquam adspiciet. Diligentia in omnibus rebus plurimum valet: hanc praecipue colāmus, hanc semper adhibeāmus. Hōc illis narro, qui me non intellēgunt. Lacedaemonii Agin regem, quod numquam antēa apud eos accidērat, necavērunt.

6. We do not call him rich whose fortunes are increasing¹, but him whose mind is satisfied with little². Firm and steady friends ought to be chosen³, of which kind there is a great scarcity. No animal which has blood can be without a heart. There is great power⁴ in virtues; arouse⁵ them, if perchance they sleep. Socrates, whose wisdom we admire, was unjustly condemned to death⁶ by the Athenians. Cornelia, mother of the Gracchi, showing her children, said: These are my jewels. There is a river in Germany which is called the Rhine. All boys and girls who had been taken prisoners⁷ by the Romans in Spain were restored⁸ to their families⁹ by the goodness¹⁰ of Scipio. Near¹¹ the village which is called Cannae both consuls were defeated by Hannibal. All ancient nations formerly¹² obeyed¹³ kings, a kind of government¹⁴ which was at first conferred¹⁵ on¹⁶ the justest and wisest men.

¹augēōr, -ērī ²paucae res; Abl. without Prep. ³elīgendūs, -ā, -ūm, ought to be chosen ⁴vīs ⁵excītō, -ārē ⁶capītīs damnārē, to condemn to death ⁷capīō, -ērē, to take prisoner ⁸restītūtō, -ērē ⁹sūī, -ōrūm, their families ¹⁰sanctītās, -ātīs ¹¹apūd ¹²quondām ¹³pārēō, -ērē (with Dat.) ¹⁴impēriūm, -ī ¹⁵dēfērō, -rē ¹⁶ad

PART II. — CONSTRUCTION OF CASES.

Subjective and Objective Genitive.

SYNTAX 26—29.

Cupiditas illa honoris quam dura est domina! Jucunda est memoria praeteritorum malorum. Vestra magis hoc causa volēbam quam mea. Bestiae hominum gratia generatae sunt. Instar montis equus.

7. The better part of us is immortal. Men have¹ a great desire for those things which are forbidden. The best remedy for anger is delay. True virtue desires no recompense for labors and dangers. Not the fear of punishment but the love of virtue ought² to restrain³ us from⁴ doing wrong⁵. How many has the fear of divine punishment⁶ recalled from crime! Follow virtue for its own sake! Rewards are usually offered not for gain's⁷ but for honor's sake. The morals⁸ of the good become worse⁹ by the intercourse¹⁰ with the bad. Do for the sake of your friends the same¹¹ that you are accustomed¹² to do for your own sake. Love of country is born¹³ in man. My¹⁴ mind is part of me. Sleep is a refuge from all toils and cares¹⁵. The universe¹⁶ was made for the sake of men. Some Romans had houses like cities.

¹Translate: *to men is* 2dēbēō, -ērē 3prōhibēō, -ērē 4ā, āb 5injuriā, -ae (*doing wrong*) 6supplicium, -ī 7lucrum, -ī 8mōrēs, -um 9dētē-riōr, -ūs 10consuetūdō, -inis (Abl. without Prep.) 11eadēm (Neut. Plur.) 12sōlēō, -ērē 13innātus, -a, -um 14not to be translated 15sollīcītūdō, -inis 16mundus, -i

Genitive of Quality.

SYNTAX 30.

Tarquinius fratrem habuit Aruntem, mitis ingenii juvenem. Claudius somni brevissimi erat. Hamilcar secum in Hispaniam duxit filium Hannibalem, novem annorum.

8. The sea produces animals of extraordinary size. No body who is of sound mind will deny that¹ there is a God: Titus was a man of such² easy access³ and liberality that⁴ he never⁵ denied a thing⁶ to any one⁷. The Latins carried into the Capitol a golden crown of small weight. The fleet of the

enemy' consisted⁸ of 89 ships. Julius Cæsar adjusted the year according⁹ to the sun so that it should consist⁸ of 365 days. A general of the greatest valor does not always lead his army to victory. Cingetorix who had been called king and friend by the Romans, was (a man) of the highest authority among the Gauls. The Romans sent Fabricius, a man of approved integrity, to Pyrrhus. Hannibal, (when) a boy of nine years, promised his father eternal hatred against the Romans. The Athenians had a fleet of 300 sail¹⁰.

¹Acc. w. Infín. say: *to be a God* ²tantŭs, -ă, -ŭm ³făcilitās, -ătis, *easy access* ⁴ŭt, with Subjunct. ⁵never...to any one, nullus ⁶quidquam ⁷Plur. ⁸Say: *was of* ⁹ad ¹⁰nāvīs, -

Iphicrātes fuit bonus civis fidēque magna. Alcibiādes erat ea sagacitatē, ut decipi non posset. Athenienses Phociōnem, virum insigni probitatē, capitīs damnavērunt.

9. The name of Hannibal was in¹ great honor among² all. Cæsar was of lofty stature, fair complexion, black eyes and good³ health. Cæsar sent to Ariovistus Valerius, a young man of the highest⁴ valor and of amiable manners⁵. Ibises are tall birds with stiff legs, with horny and projecting bills; they kill and devour a great quantity⁶ of snakes. The ancient Germans were of immense size of body and of incredible bravery and exercise in arms. Those who have a good conscience are usually⁷ of a tranquil mind. We willingly keep company with those who are of a cheerful mind. Not all pupils have⁸ great talent. In California there are trees of enormous size and of very great age.

¹of great honor ²apŭd ³prospēr, -ă, -ŭm ⁴summŭs, -ă, -ŭm ⁵hŭmānītās, -ătis, *amiable manners* ⁶vis ⁷are usually, say: *use to be* (sŏlēō, -ērē) ⁸are of

Partitive Genitive.

SYNTAX 31—34.

Magna vis auri Romam allāta est. Quis vestrum hoc intellexit? Trajānus solus omnium intra urbem sepultus est. Alexander seniores militum in patriam remisit. Catilina ingentem numerum perditorum hominum collegērat.

10. Of the Greek orators the most distinguished¹ are those who were at Athens², but of these Demosthenes was unquestionably³ the chief. In the army of Alexander there were 32,000

foot-soldiers, 4000 horse and 182 ships. The most excellent kings of the Persians were Cyrus and Dareus, the son of Hystaspes; of these the former⁴ fell in battle in the land⁵ of the Massagetæ, Dareus died⁶ of old age⁷. In the provinces of the Roman empire there was a great number of Roman citizens. The greatest of benefits are those⁸ which we receive from our parents. The city (of) Syracuse is the largest and most beautiful of the Greek cities. Of all the Greeks the bravest were the Lacedaemonians. Rome was taken by the Gauls, and the conquered paid⁹ a great amount¹⁰ of gold and silver. Only a few of the scholars are lazy.

¹praestans, -tīs ²Abl. without Prep. ³facile ⁴pr̄ior ⁵āpūd, in the land of
⁶diem suprēmum obire ⁷Abl. without Prep. ⁸not to be translated ⁹pendō,
-ērē ¹⁰vīs

SYNTAX 35—38.

Unus ex multis incolūmis in patriā rediit. Pythagōras, cum in geometriā quiddam novi invenisset, Musis bovem immolasse dicitur. Armōrum erat affātīm captōrum Carthagīne.

11. There are many pleasures to which more or less¹ of trouble is commingled². The change of sky and land gives much enjoyment³. There is this badness⁴ in anger; it does not want⁵ to be governed. There are⁶ plenty of men who have nothing to do⁷. Among the greatest vices none is more frequent than that⁸ of an ungrateful mind. Where in the world are we? Ships on⁹ rivers bear less burden than on the sea. Sulla lost 124 of his men¹⁰. Which of all the orators was more eloquent than Demosthenes? Of the Persian kings the most prominent¹¹ have been Cyrus and Dareus, the son of Hystaspes, each of whom obtained¹² the throne¹³ by merit¹⁴. Tarquin had two sons one of whom was like his father¹⁵, the other was of a milder disposition¹⁶. In the minds of men there is something heavenly and divine.

¹aliquid, more or less ²admiscēō, -ērē ³jūcunditās, -ātis ⁴mālūm, -ī (say: this of badness) ⁵vōlō, vellē ⁶Singular ⁷nēgōtīūm, -ī, to do ⁸not to be translated ⁹in ¹⁰sūī, -ōrūm ¹¹excellens, -tīs ¹²ādīpiscōr, -ī ¹³regnūm, -ī ¹⁴virtūs, -ūtis, Abl. without Prep. ¹⁵Dative ¹⁶ingēnīūm, -ī

Genitive with Adjectives and Participles.

SYNTAX 39. 40.

Medicamīnum salutarīum plenissīma est terra. Semper acceptōrum beneficiōrum memōres estōte. Omnis est natūra diligens sui. Themistōcles peritissimos belli navālis fecit Athenienses.

12. Human life is full of dangers. Men are often more desirous of riches than wisdom. Often a man, although he is endowed¹ with reason, seems powerless to control² his anger. Camels are very capable of enduring³ thirst. Socrates feigned⁴ himself ignorant of all things. Farmers are commonly ignorant of city⁵ manners. Boys are not always fond enough of truth. The ancient Romans were very eager for glory. The eyes of owls are incapable of enduring⁶ light. The soldiers of Sulla, mindful of former⁷ plunder⁸ and victory, longed for⁹ civil war. Those who sail¹⁰ in the same ship, share¹¹ the same risk. Men's mind is ignorant of destiny and future lot. Alexander was eager for glory and capable of enduring labor, but unable to control² his anger. Man alone (out) of so many kinds of living beings¹² is a partaker¹³ of reason. Alexander, covered¹⁴ with dust and perspiration, plunged¹⁵ into the river.

¹particeps, -īpīs ²impotens, -tīs ³pātiens, -tīs ⁴assimulō, -ārē ⁵urbānūs, -ā, -ūm ⁶impātiens, -tīs ⁷vētūs, -ērīs ⁸rāpīnae, -ārūm ⁹exoptō, -ārē ¹⁰Say: are ¹¹particeps ¹²animalc. -tīs ¹³particeps ¹⁴plēnūs. -ā, -ūm ¹⁵se prōjicērē (-iō)

Genitive with Verbs of *Reminding*.

SYNTAX 41.

Vetēris te amicitiae commonefacio. Non omnes possunt esse Scipiōnes, ut triumphos recordentur. Anīmus memīnit praeteritōrum, cernit praesentia, futūra praevidet. Alcibiādes lacrimans benevolentiam civiū suōrum accipiebat, reminiscens pristini temporis acerbitatem.

13. Men sometimes forget things the most renowned¹. I remember, nor shall I ever forget that night when² our house was destroyed³ by fire⁴. Tiberius reminded the judges of the laws and their oath⁵. Men usually⁶ forget benefits more readily⁷ than insults. So strong⁸ was the memory of

Hortensius, the orator, that he recollected all the words of his opponents⁹. Good citizens remember the benefits of their country. The leader of the Helvetii exhorted Cæsar to remember¹⁰ both the former¹¹ disaster of the Roman people, and the ancient¹² valor of the Helvetii. The father reminded his son of his duty. That is a happy memory which forgets nothing but an injury received. Every day a slave reminded Dareus not to¹³ forget the Greeks.

¹praeclārūs, -ā, -ūm ²cūm ³absūmō, -ērē ⁴Abl. without Prep. ⁵rēligiō, -ōnis ⁶Say: are wont to, sōlēō, -ērē ⁷faciliūs ⁸tantūs, -ā, -ūm ⁹adversariūs, -ī ¹⁰Say: that he should remember; ūt with Subj. ¹¹vētūs, -ērīs ¹²pristinūs, -ā, -ūm ¹³not to forget; say: that he should not forget; that not, nē, with Subj.

Genitive with Verbs of Valuing.

SYNTAX 42.

Commū regis auctoritas in Britannia magni habebatur. Divitiæ a me minimi putantur. Quanti ista civitas aestimanda est, ex qua boni sapientesque expelluntur! Hephaestionem Alexander plurimi fecit.

14. Virtue makes pleasure of very little account. My conscience is of more account to me than the talk¹ of all men. Homer was very highly valued by Alexander the Great. Gold and gems on account of² (their) scarceness and beauty have always been esteemed of more value than other metals which are more useful to men. Knowledge is certainly³ to be highly valued, but we justly⁴ esteem virtue of more value. To act with consideration⁵ is worth more than to think wisely. My warning does not seem to have been of great account to you, nor do I wonder at it⁶, for you thought nothing even⁷ of what your father had told you. One eye-witness⁸ is of more account than ten ear-witnesses⁹. No possession, no mass¹⁰ of gold and silver is to be valued¹¹ more highly than virtue. Certain¹² philosophers have thought nothing of pain and pleasure.

¹sermō, -ōnis ²ob ³sānē ⁴jure ⁵considerātē ⁶at ū, hoc ⁷etiam ⁸testis ⁹oculatus ¹⁰(testis) auritus ¹¹vis ¹²aestimandus ¹³quidam

Genitive with Verbs of *Accusing*.

SYNTAX 43.

Miltiādes capītis absolūtus tanta pecuniā multātus est, quantam solvère non potērat. Themistōcles absens prodiitiōnis damnātus est. Caesar Cornelium Dolabellam repetundārum postulāvit. Piso incusāvit Germanicum luxus atque superbīae.

15. The jury¹ condemned Socrates to death. So live that you can convict all calumniators² of falsehood. Even³ a daring person we do not⁴ wholly⁴ acquit of fear. Cicero so eloquently defended Sextus Roscius (who was)⁵ accused of parricide, that he was acquitted of that crime by the unanimous decision of the judges⁶. The judges were so inflamed⁷ by the answer of Socrates that they condemned a most innocent man to death; many of the judges wished to acquit him of the capital charge⁸ and mulct him in a (sum of) money⁹. During¹⁰ civil wars the best citizens have often been accused of treachery, the innocent¹¹ have been condemned to death, the guilty¹² have been acquitted of many crimes. Claudius invited many of those whom he had condemned to death, to¹³ a banquet on the following day¹⁴.

¹jūdīcēs ²mālēdīcūs, -ī ³nē. quīdēm; the emphatic word, here *daring person*, comes between them ⁴prorsūs ⁵not to be translated ⁶omnīum jūdīcūm sententiis, *by the unanimous decision of the judges* ⁷exardescō, -ērē ⁸cāpūt, -ītis ⁹pecūniā, -ae, *sum of money* ¹⁰intēr ¹¹insons, -tīs ¹²sons, -tīs ¹³ad ¹⁴Abl. without Prep.

Genitive with *essē* and *fīrī*.

SYNTAX 44.

Adulescentis est majōres natu verēri. Virōrum fortium est dolorem aequo animo pati. Insula Megarensium Atheniensium facta est. Nostrum est parentes amāre. Asia Romanorum facta est.

16. It is the duty of children to reverence their parents, and of parents to love (their own)¹ children and to correct their² faults. It is the duty of a judge to assist³ innocence. In the time⁴ of Augustus almost the whole world⁵ was in possession of the Romans. It is your duty to reverence your parents. It is the part of a sincere friend not to forsake a friend in adversity. The whole kingdom of the Persians came under

Alexander's dominion⁹. It is the duty of every⁷ man to speak the truth. It is our duty to love our parents. Nothing is so characteristic⁸ of a narrow and little mind as⁸ to love riches. In the Gallic war⁹, all things except the Capitol and the citadel were (in the possession)¹⁰ of the enemy. Condemning is (the function)¹⁰ of the judges, punishment that¹⁰ of the law. Lycurgus wished that¹¹ the highest honors should belong not to the rich but to the old.

¹Not to be translated ²eōrum ³subvēnīō, -īrē, with the Dat. ⁴Abl. Plur. without Prep. ⁵orbis terrārum ⁶Translate: *became Alexander's* ⁷quīvis ⁸Translate: *of so narrow and so little a mind as*, tām...quām ⁹Abl. without Prep. ¹⁰not to be translated ¹¹Translate: *the highest honors to be not of &c.*

Genitive with Impersonals.

SYNTAX 45.

Me piget stultitiāe. Pudēat te negligentīae. Athenienses crudelitātis paenituit. Me malōrum civitātis morum taedet. Misēros saepe taedet vitae. Me misēret paupērum.

7. Diligent scholars will not be disgusted with even the greatest labor. He is a fool who is ashamed of his parents; but¹ virtuous² parents are justly ashamed of their wicked³ sons. I am not only grieved but also ashamed of my folly. The wretched are often weary of life. This boy is neither ashamed nor tired of his indolence⁴. No one will repent of industry. These men are neither ashamed nor weary of their dishonor. A good citizen will never be sorry to undergo the greatest dangers for his country. After⁵ Alexander had slain⁶ (his) friend Clitus, he began to be sorry for the deed. An inconstant man very often repents of his first design⁷. You will never be sorry for having learned much⁸, but if you let slip⁹ the opportunity to learn¹⁰, you will certainly hereafter¹¹ be sorry for this indolence. He who¹² is sorry for having sinned is almost innocent.

¹āt ²prōbūs, -ā, -ūm ³imprōbūs, -ā, -ūm ⁴ignāvīā, -ae ⁵post-quām ⁶trucidō, -ārē, Perfect ⁷consiliūm, -ī ⁸multā, -ōrūm ⁹praetermittiō, -ērē (to let slip) ¹⁰ad discendum (to learn) ¹¹mox ¹²qui (he who)

Genitive with intērest.

SYNTAX 46—48.

Magni intērest mea cum amīco una esse. Atheniensium plus interfuit, firma tecta in domiciliis habēre quam Minervae signum ex ebore pulcherrimum. Boni viri multum intērest, quid post mortem suam futurum sit.

18. It very much¹ interests not only parents but also the country itself that² children should be well educated. It is the interest of all to do right. It makes no matter³ how many books you have⁴ but how good they are⁵. It concerns me nothing what ignorant⁶ people may speak of⁷ me. What matter is it how long⁸ you have lived⁴, unless you have lived⁴ well? I am much concerned what other people think⁴ of⁷ me. The Spartan⁹ state was much interested in the maintenance¹⁰ of the laws of Lycurgus. It concerns the common safety very much that¹¹ there be two consuls in the state. It is the interest of all citizens to obey the laws. When we are thirsty, it makes no difference¹² whether¹³ it be⁴ wine or¹⁴ water (we drink)¹⁵, nor does it matter whether¹³ it be⁴ a golden cup or¹⁴ a glass (one we use)¹⁵, or¹⁴ the hollow of the hand¹⁶.

¹permultum ²Translate: *children to be well educated*; Acc. w. Inf. ³non refert ⁴Subjunct. ⁵Translate: *how good (ones)* ⁶impēritūs, -ā, -ūm ⁷dē ⁸quamdiu ⁹Say: *of the Spartans* ¹⁰Translate: *the laws to be maintained*, Acc. w. Inf. ¹¹Translate: *two consuls to be*, Acc. w. Inf. ¹²nihil intērest ¹³utrūm ¹⁴an ¹⁵not to be translated ¹⁶Say: *the hollow hand*

Accusative with Transitives, Intransitives and Compounds.

SYNTAX 49—53.

Deus est, qui omnem hunc mundum regit. Panem et aquam naturā desidērat. Adeunda sunt pericūla decōris honestātisque causa. Convenio cotidie plurimos amicos. Piscis ipsum mare sapit. Vulgatio fama est, Remum ludibrio fratris novos transiluisse muros.

19. Themistocles did not escape¹ the envy of his fellow-citizens. We are wont to imitate those with whom we keep company². The wives and the children of the Germans were

accustomed to follow the army. Sulla who had formerly taken³ the side of Marius, afterwards became his⁴ most bitter enemy. Soldiers emulate the example of (their) leader. All men laugh at folly; all men grieve⁵ at misery. Appius Claudius, the censor, brought⁶ the Appian water into the city, and laid⁷ the Appian way. Happy is he who has never thirsted for pleasures. He who loves his children, also⁸ chastises them. In Africa many animals are found which thirst for blood. An upright and just man will not shudder⁹ at death. Alexander the Great emulated Achilles chiefly¹⁰ among¹¹ the Greek heroes. Death will pass by nobody. Hannibal led 90,000 foot-soldiers and 12,000 horse across the Ebro. A coward lives the life of a hare.

¹effūgīō, -ērē ²versōr, -ārī, to keep company ³sēquōr, -ī ⁴ejus
⁵dolēō, -ērē ⁶inducō, -ērē ⁷aedificō, -āre ⁸etiam ⁹horreō, -ērē
¹⁰maximē ¹¹in, w. Abl.

Accusative with Impersonals; in Exclamations.

SYNTAX 54—57.

Irasci iudicem non decet. Modestum esse decet juvenem. Aliena me non decent. Quod patrem decet, idem filium saepe dedecet. O vim maximam erroris! Id nobis oneris, hominibus id aetatis (= ejus aetatis) imponitur.

20. It becomes an upright man to assist his country in every way¹. It becomes a youth to be modest². It becomes the wise³ to live according⁴ to nature. What becomes boys is often unbecoming to men. O fool (that thou art)⁵ if thou fearest death at the time when⁶ it thunders. O glorious day, when⁷ I shall go⁸ to⁹ the assembly and company of those who lived before me! The Suevi live for the greatest part on milk and meat¹⁰. O the folly of men, and (his) uncertain fortune, and our idle¹¹ hopes! I do not fail to observe¹² that¹³ practice is the best teacher of speaking. O excellent protector of the sheep, a wolf! Many things¹⁴ are becoming for men which are unbecoming for women. It becomes good citizens to obey¹⁵ the laws and to undergo all hardships and dangers for the safety of their country.

¹omni ratione ²verecundus, -a, -um ³sapiens, -tis ⁴secundum ⁵not to be translated ⁶um. cum, at the time when ⁷cum ⁸proficiscor, -i ⁹ad ¹⁰Abl. without Prep. ¹¹inanis, -e ¹²me praeterit, I fail to observe ¹³Say: practice to be the best teacher of speaking, Acc. w. Inf. ¹⁴Neut. Plur. ¹⁵pareo, -ere, w. Dative,

Accusative with Verbs of *Naming*.

SYNTAX 58.

Romulus urbem ex nomine suo Romam vocavit. Nerōnem senatus hostem iudicavit. Cicerōnem universus populus consulem declaravit. Dionysius superbum se praebuit in fortuna.

21. Apollo judged Socrates (to be)¹ the wisest of men². Golden bits do not make a horse better. Croesus, king of Lydia, on account of³ his riches considered himself the happiest of men². David appointed⁴ his son, Solomon, as his successor. Alexander founded in Egypt a city which from⁵ his own name he called Alexandria. Our father gave us the most distinguished men as teachers. Boys in (their)¹ play name him king who appears to be the most distinguished. Demosthenes showed himself an ardent defender of common liberty. I show myself grateful to those who have deserved well of⁶ me. Necessity makes even the timid brave. Anthony called his flight victory, because he had come off⁷ alive. Wisdom offers herself to us as the surest guide to⁸ pleasure. Socrates considered himself an inhabitant and citizen of the whole world. Poverty makes a man in a measure⁹ more fitted¹⁰ for¹¹ many virtues.

¹Not to be translated ²omnēs ³proptēr ⁴dē:ignō, -ārē ⁵ex ⁶dē ⁷exēō, -irē ⁸ad ⁹quodammōdo ¹⁰aptūs, -ā, -ūm ¹¹ad

Accusative with Verbs of *Teaching*.

SYNTAX 59.

Dionysius musicam docuit Epaminondam. Cicerōnem Minerva omnes artes edocuit. Catilina juventutem mala facinora edocebat. Eumenes iter, quod in animo agitabat, omnes celavit.

22. They are silly¹ who teach others what they have not tried² themselves. Pythagoras taught boys modesty and a love³ of letters. Isocrates, an Athenian orator, who taught many youths eloquence, never delivered⁴ a speech himself. Who taught men agriculture? Good boys conceal nothing from their parents. Saturn first taught the Italians the cultivation of the land. In the schools of the Romans the teachers taught

the boys the Latin and Greek languages⁵, history and music. Many wish to teach others what⁶ they have not sufficiently learned themselves. He is a sincere friend who conceals nothing from a friend. You teach the eagle to fly, the dolphin to swim. Hunger teaches many a lesson⁷. Dionysius, that⁸ he might not⁸ trust⁹ his neck to a barber, taught his daughters to shave. Divine providence has wisely concealed from us future events¹⁰. The deserters¹¹ acquainted Caesar with all the plans¹² of the enemy¹³.

¹rīdīcūlūs, -ā, -ūm ²expērīōr, -īrī ³stūdīūm, -ī ⁴hābēō, -ērē
⁵ing. ⁶ea quae ⁷multā, -ōrūm ⁸nē, with Subj. ⁹committō, -ērē ¹⁰rēs,
rēi ¹¹transfūgā, -ae ¹²consiliūm, -ī ¹³Plur.

Accusative with Verbs of *Asking*.

SYNTAX 60—62.

Idem te rogāvi, quod pater tuus me rogavērat; non quemquam idem interrogārem. Visne ut de vita Aristīdis te Latīne interrōgem? Racilius consul in senātu me primum sententiā rogāvit. Caesar eādem, quae antēa ex Lisco quaesivērat, secrēto quaerēbat ab aliis.

23. The boys and girls of the Gauls from¹ the wall of the town besought² peace of the Romans. He who was first asked his opinion in the senate was called “princeps senātus.” The Athenians entreated³ aid from the Lacedaemonians. Verres demanded³ from parents a price⁴ for⁵ the burial of (their) children. The Campanians were compelled to entreat help from the Romans. Why do you ask me about that⁶ which I have so often explained to you? Cæsar quickly dismissed the council; he detained Liscus; he inquired from him alone what he had spoken in the meeting; he inquired privately from the others the same things⁸; he found them to be true. A friend will ask of another⁹ nothing except¹⁰ what is honorable. An upright man, when asked¹¹ for his opinion, will either be silent or speak the truth. God demands from us nothing else than what is useful to us. Ask¹² nothing of God except¹⁰ what you can ask openly.

¹ex ²pētō, -ērē ³poscō, -ērē ⁴prētīūm, -ī ⁵prō ⁶quā ⁷quaerō, -ērē ⁸eādem ⁹Say: from a friend ¹⁰nisi ¹¹when asked, rogātus ¹²Pres. Subjunct.

Dative. Indirect Object. With Intransitives.

SYNTAX 63. 64.

Medīci medentur morbis. Frater tuus mihi maledixit. Paucis Trojānis ferrum Graecōrum pepercērat. Obtrectāre altēri nihil habet utilitātis. Numquam mihi persuadebitur, animos esse mortāles.

24. Old age is a disease which no physician can cure. I could never be convinced that¹ our souls are mortal. Riches are more frequently envied than virtue. A perfect man never curses fortune. The condition of those whom fortune excessively² favors is extremely³ dangerous. Pleasure wans upon⁴ our senses. The soldiers spared neither women nor children. Lysurgus recommended⁵ frugality to all. The upright man envies nobody. Let us imitate the example of Christ who blessed his very⁶ enemies. Those who devote themselves⁷ to virtue are alone rich. Demosthenes could not say the first letter of that art to which he devoted himself. We seldom envy the honors of those whose power⁸ is not feared. Once the same physician treated⁹ both¹⁰ wounds and¹⁰ diseases. No one has ever come up¹¹ to Dionysius in cruelty¹². Some people seem to envy not only the living, but even the dead. He who spares the rod hates his son.

¹Acc. w. Inf.; say: *our souls to be mortal* ²immodice ³Superlat. ⁴blandiōr, -īrī ⁵suādēō, -ērē ⁶ipse ⁷studēō, -ērē ⁸vis ⁹mēdēōr, -ērī ¹⁰et. . . et ¹¹aequō, -ārē ¹²Abl. without Prep.

Dative with Adjectives.

SYNTAX 65.

Amo veritatem, etsi mihi jucunda non est. Respublica Romāna adēo erat valīda, ut cuilibet civitātum finitimarum bello par esset. Ineptum id dicītur, quod nec tempōri, nec homīni, nec loco aptum est.

25. The soil of their country is dear to all. Next to¹ God men can be most² useful to men. Nothing is more pleasing, nothing more acceptable to God than a pious mind³ and (one) mindful of benefits. Nothing is more adapted⁴ to man's nature than beneficence and liberality. Old age is burdensome to

most men. Death is common to every age. Every animal seeks⁵ that which is adapted to its nature. No place ought to be more agreeable⁶ to us, than our country. True friends are never troublesome to us. Truth is to many people troublesome and hateful. The cultivation of the fields is beneficial to the whole⁷ human race. Every one⁸ loves himself⁸, for every one is for his own sake⁹ dear to himself. It is easy for an innocent man to find words, difficult for the unfortunate to observe¹⁰ a limit¹¹ in his words¹². Pain appears to be the bitterest enemy to virtue. Bravery is especially¹³ peculiar to men. I am of the same age¹⁴ as thy brother.

¹secundū ²maximē ³animū, -ī ⁴accommodātus, -ā, -ū ⁵appētō, -ērē ⁶dulcis, -ē ⁷universus, -ā, -ū ⁸ipsē sē quisquē ⁹per sē, for his own sake ¹⁰tēcō, -ērē ¹¹modū, -ī ¹²Genit. Object. ¹³maximē ¹⁴aequālis; Say: I am a contemporary of thy brother

Dative of Advantage. Ethical Dative.

SYNTAX 66. 67.

Non scholae sed vitae discimus. Pisistrātus sibi, non patriae Megarenses vicit. Filius meus, si quid peccat, mihi peccat. Plures in Asia mulieres singulis viris nubere solent. Quid sibi vult haec oratio?

26. To the unhappy man time is very long, to the happy man very short. We wish to be rich not only for ourselves, but for our children, relatives, friends and especially¹ for our country. Solon established² laws for the Athenians, Lycurgus for the Spartans. Vulcan made weapons for Achilles. Orgetorix gave his daughter in marriage³ to Dumnorix, the brother of Divitiacus. Dumnorix was a friend to the Helvetians, because⁴ he had taken⁵ from⁶ that state the daughter of Orgetorix in marriage; and, led by a strong desire⁷ for power⁸, he was anxious⁹ for a revolution¹⁰, and wished¹¹ to have as many¹² states as possible¹² under obligation¹³ for his kindness¹⁴. Octavia, the sister of Augustus, was married to Anthony. From¹⁵ some roots¹⁶ and herbs we cull¹⁷ remedies for diseases and wounds. He is a thief in my opinion¹⁸.

¹maximē ²institūō, -ērē ³in matrimonium dare ⁴quod ⁵ducere in matrimonium ⁶ex ⁷cupiditas, -atis ⁸regnum, -ī ⁹studēō, -ērē ¹⁰res novae ¹¹vellō, vellē ¹²quam plurimi, as many. . as possible ¹³sibi restrictus, under obligation ¹⁴beneficiū, -ī, Abl. without Prep. ¹⁵ex ¹⁶stirps, -is ¹⁷elligō, -ērē ¹⁸in my opinion, say: to me

Dative or Accusative. With Compounds.

SYNTAX 68. 69.

Natūra sensibus ratiōnem adjunxit. Ratiōne antecellimus bestiis. Antonius leges civitatī per vim imposuit. Interpone tuis interdum gaudia curis. Manlius posthabuit filii caritatem publicae utilitati. Leonidas, rex Spartanorum, securis Persis supervēnit.

27. Not to be on one's own guard¹, and to give advice to others is foolish. Beware of the dog! Hannibal struck a great terror into the Roman army. To every virtue is opposed a vice. We often put² ducks' eggs under² hens. What greater or better service can we render³ the state than that⁴ of teaching and instructing youth? The nose appears to be, as it were⁵, a wall thrown in⁶ between the eyes. Certain signs precede⁷ certain events⁸. Those who consult the interests of a part of the citizens and neglect a part, introduce⁹ into the state sedition, a most pernicious evil¹⁰. In India a woman is placed¹¹ on the funeral pile along with¹² her dead husband. The Roman censors were accustomed to take the horse away¹³ from a too fat knight. Compare¹⁴ our longest life with eternity, and it will be found short. It is mean to prefer money to friendship.

¹cāvērō, -ērē ²suppōnō, -ērē ³adfērō, -rē ⁴Say: *when we teach and instruct* ⁵quāsī ⁶interjiciō, -ērē ⁷praecuriō, -ērē ⁸rēs ⁹inducō, -ērē ¹⁰rēs ¹¹impōnō, -ērē ¹²unā cūm ¹³ādīmō, -ērē ¹⁴confērō, -rē

Dative of Possession. With Verbs of *Giving* and *Putting*.

SYNTAX 70. 71.

Dionysius fossam latam cubiculāri lecto circumdēdit. Semper in civitate ii, quibus opes nullae sunt, bonis invident, malos extollunt, vetēra odere, nova exoptant. Romani Q. Metello cognōmen Numidicum (Numidico) indiderunt.

28. The lion has (its) greatest strength¹ in (its) breast. The Lydians had many kings before Cræsus. Semiramis founded Babylon and surrounded the city with a wall. Tall² trees have deep roots. Crocodiles have the upper³ part of the body hard and impenetrable, the lower⁴ part soft and tender.

As⁵ among trees each⁶ has its own fruit, so⁵ among men each has its own gifts. Flowers have not always the same color. My father has many sons and (only) one daughter. Publius Cornelius Scipio who overcame Hannibal and destroyed Carthage was surnamed⁷ Africanus. In a state those who have no means⁸ always envy the better classes⁹. To Tarquinius was given the surname "Overbearing". A sick man has always hope. The name of this disease is avarice. Nature had surrounded the town with a broad and deep river. Maecenas presented Horace with a country-house. Cicero had a great resemblance to¹⁰ Demosthenes.

¹vīs ²prōcērūs, -ā, -ūm ³sūpērīōr, -ūs ⁴infērīōr, -ūs ⁵ūt. .ita
⁶quisquē ⁷Say: had the surname (cognōmen) ⁸opēs, -ūm ⁹bōnī, the better
classes ¹⁰cūm

Dative with Gerund. Two Datives.

SYNTAX 72. 73.

Hortensio, quod bello civili numquam interfuisset, ignaviae tributum est. Timoleon Syracusanis auxilio erat missus. Caesar quinque cohortes castris praesidio reliquit. Vitis arboribus decori est. Iter mihi faciendum est.

29. Attalus, a king of Asia, gave his kingdom to the Romans as a present. Avarice is a¹ great evil to men. Virtues bring² glory and honor to men. A thousand Plataeans came to the help of the Athenians³ against the Persians. Poverty is a⁴ disgrace to no one. God is not wont to come to the help of⁵ those who bring⁶ themselves inconsiderately into danger. Many men count it⁷ as a praise to themselves what⁷ they owe to fortune. Pericles made a present of his lands to the state. A roomy house often becomes a⁸ disgrace to its owner, if solitude reign⁹ in it. The hope of a future life is a¹⁰ great consolation to the wretched. Virtue alone is neither given nor received as a present. The disciples of Plato were to be silent¹¹ for¹² five years. To many distinguished men the fortune of war has proved¹³ a reproach, the envy of the people a disaster. Every one must bear¹⁴ his own trouble.

¹Say: for a great evil ²are for ³to the Athenians ⁴for a disgrace ⁵Dat.
⁶mittō, -ēre ⁷ēā. .quae ⁸for a disgrace ⁹Say: is ¹⁰for a great consolation
¹¹tācendūm ērāt ¹²pēr ¹³Say: has been for a reproach. for a disaster ¹⁴fēren-
dūm est.

Ablative of Cause.

SYNTAX 74—78.

Trahimur omnes laudis studio et optimus quisque maxime gloria ducitur. Socrātis responso iudices sic exarsērunt, ut capitis hominem innocentissimum condemnarent. Parentes salute liberorum laetantur.

30. Many comets we do not see, because they are obscured by the rays of the sun. Xerxes was conquered more¹ by the prudence² of Themistocles than by the arms of Greece. Friendships are known³ by affection and love. By the prudence and valor of Scipio Hannibal was compelled to depart⁴ from Italy. Alexandria was founded by Alexander the Great. The world is governed by God's providence. The liberty of the Romans was crushed by Tarquin the Overbearing, but was restored by means of Brutus. We have⁵ to obey the laws⁶ from love of virtue, not from fear of punishment. Hannibal was inflamed with hatred against the Romans. Servius Tullius began to reign, not by the order, but by the wish and permission of the citizens. Catiline was born of a noble house⁷. We rejoice in the recollection of past pleasures. Many rejoiced at the death of Cæsar. Parents bear many hardships, not for their own, but for their children's sake, because they rejoice most in their children's welfare.

¹māgis ²consiliūm, -ī ³cognoscō, -ērē ⁴dēcēdō, -ērē ⁵dēbēō, -ērē ⁶Dat. ⁷lōcūs, -ī

Cimon Thasios opulentia fretos adventu suo fregit. Virtute qui praediti sunt, soli sunt felices. In vobis, boni cives, salus civitatis nititur. Quidam vitis suis gloriantur.

31. Who can confide in strength of body? All good men mourn over the loss¹ of their beloved ones². As³ wise old people are delighted with youths endowed⁴ with a good disposition⁵, so³ youths delight in the precepts of the old by which they are led to⁶ the pursuit of virtue. They are to blame⁷ who desert their duties from effeminacy of temper⁸. Nero on account of the remembrance of his crimes was never free from fear⁹. The safety of the state rests on the loyalty, piety and virtue of the citizens. Blessed is he who is content with

honorable mediocrity. No one can trust either to the strength of body or to the stability of fortune. Verres had committed a great many¹⁰ crimes incited by avarice and relying on his riches. Who can boast of stability of fortune? Orgetorix, the richest and most noble of the Helvetians, led on¹¹ by the desire of reigning, formed a conspiracy of the nobility.

¹intēritūs, -ūs ²sūī, -ōrūm ³ūt. .ītā ⁴praeditūs, -ā, -ūm ⁵Abl. without Prep. ⁶ād ⁷In culpā, to blame ⁸mollitīā, -ae, effeminacy of temper ⁹Abl. without Prep. ¹⁰permultūs, -ā, -ūm ¹¹inductūs, -ā, -ūm

Ablative of Means or Instrument.

SYNTAX 79.

Cornibus tauri, apri dentibus, morsu leones se defendunt. Oculis videmus, auribus audimus. Per patrem tuum periculo liberatus sum.

32. The earth has been clothed with flowers, plants, trees (and) fruits. Every one measures dangers by his own fear. The sun illuminates all things with a most bright light. Happy is he who cultivates (his) paternal fields with his own oxen. Birds are covered with feathers, quadrupeds with hairs, fish with scales. Not by (their) fortune, but by (their) character¹ I will value men. Men are caught by pleasure as² fishes with a hook. Italy was fortified against barbarian nations by the Alps, as it were³ by a natural rampart. Truth is corrupted either by a lie or by silence. Great things are done not by strength or speed of body, but by counsel and valor. No one received the fugitives⁴ into the city or⁵ into (his) house. Among the Parthians⁶ the signal in battle was given not with the trumpet but with the drum. Pompey crossed the sea with all the soldiers which he had with him. The enemy has devastated⁷ the whole region with fire and sword⁸. The Roman boys, like⁹ our own, played with ball and hoop.

¹mōrēs ²ūt ³quāsi, as it were ⁴fūgiens, -tīs ⁵- vē, appended to its word, here, house ⁶Say: to the Parthians ⁷pōpūlōr, -ārī ⁸ferrūm ignisque (Abl. of ignis in ī) ⁹ūt

Ablative of Limitation.

SYNTAX 80.

Boni vix totidem numēro sunt quot Thebārum portae. Isocrātis gloriā nemo, meo quidem iudiciō, est postea consecutus. Neminem Thrasybūlo praefero fide, constantia, magnitudine animi, in patriam amore. Crine ruber, niger ore, brevis pede.

33. My brother is lame in (his) right foot. It is the duty of a youth to reverence (his) elders. Ariovistus was by nation a German. Of all companionships none is more excellent¹, none firmer than when² good men, similar in character, are united in intimacy³. The horse on which I rode through the city was lame in (his) right foot. By our civil law no one can be a citizen of two states. In appearance⁴ Cræsus was very happy indeed⁵, in reality⁶ very⁷ unhappy. Aristotle was, according to the opinion of all, the most learned man of all⁸ antiquity. Amulius left the kingdom to his brother Numitor who was the elder. Socrates, according to the testimony of all learned men, and the judgment of all Greece, was the prince⁹ of philosophers. The Lacedaemonian Agesilaus was king in name, not in power like¹⁰ the rest¹¹ of the Spartans. Love of truth is, according to my opinion, the foundation of all virtues. The Roman people was marked off¹² according to income¹³, rank¹⁴ (and) age¹⁴.

¹praestans, -tis ²cūm ³Abl. without Prep. ⁴spēciēs, -ei ⁵quidē
⁶erēs vērā ⁷admōdūm ⁸tō ūs, -ā, -ūm ⁹princeps, -cipis ¹⁰sicūt
¹¹cēterī, -ae, -ā ¹²describō, -ērē ¹³censūs, -ūs ¹⁴Plur.

Ablative of Manner.

SYNTAX 81. 82.

Malo cum dignitate potius cadere, quam cum ignominia servire. Legiones profecti sunt alacri animo et erecto. Sulla maximo cum labore Athēnas cepit.

34. The earth revolves around its axis with the greatest swiftness. Cicero always began to speak with great fear. The wise man bears an injury with an even mind. Those who live honestly and virtuously (with virtue) can never be quite unhappy. Orators are heard with severe judgment¹, poets with pleasure. Those who are thirsty drink in² silence. Marcus

Crassus perished on the other side of the Euphrates in² shame and disgrace. Swans die amid² song and pleasure. Plato lived to extreme old age in² the best health. Hares sleep with (their) eyes open. You have written this letter with great care and diligence. The leader of the Gauls determined³ to fortify (their) camps after the manner of the Romans. The Massilians kept⁴ (their) treaty with the Romans with the greatest fidelity. In² anger nothing can be done well. The Gauls suffered the army of Hannibal to pass through⁵ their territory⁶ in² peace and quiet⁷. The tribune of the commons excited⁸ the feelings⁹ of the commons in every way.

¹sēvērītās, -ātīs, severe judgment ²Say: with ³stātūtō, -ērē ⁴servō, -ārē ⁵transmittō, -ērē, to pass through ⁶finēs, -iūm ⁷bōnā pax, peace and quiet ⁸accendō, -ērē ⁹anīmūs, -ī

Ablative of Measure and Comparison.

SYNTAX 83. 84.

Omnis sensus hominum multo antecellit sensibus bestiarum. Nihil in hominum genere rarius perfecto oratore inveniri potest. Nihil est laudabilius, nihil magno et praeclaro viro dignius virtute. Homines quo plura habent, eo plura cupiunt.

35. What is more desirable than wisdom, what better for man? No one is dearer to me than my parents. The simpler food¹ is, the more useful it is for man. The air is denser, the nearer (it is) to the earth. Ireland is less by half than Great Britain. The wiser any one² is, the more modest (he is). The peacock is handsomer than other³ birds, not more useful. Every portion of time⁴ seems the shorter the happier it is. It is much more difficult to conquer one's self than an enemy. No place ought to be dearer to thee than thy country. The smoke of our own country is brighter⁵ than fire abroad⁶. The weaker an enemy is, the greater is the disgrace⁷ if one⁸ is conquered by him. Cicero was some⁹ years younger than Hortensius. Lacedaemon bore no man¹⁰ either¹¹ better or¹¹ more useful than Lycurgus. My country is much dearer to me than life. There is nothing more perfect than the world, nothing better than virtue.

¹cibūs, -ī ²quisquē ³ceterī, -ae, -ā ⁴tempūs, portion of time ⁵lūcūlentūs, -ā, -ūm ⁶ālīenūs, -ā, -ūm ⁷ignōmīniā, -ae ⁸quīs ⁹ālīquōt
¹⁰nēmō, no man ¹¹aut. aut

Ablative of Price.

SYNTAX 85.

Viginti talentis unam oratiōnem Isocrātes vendīdit. Emit hortos tanti quanti volūit. Venditōri expēdit rem venīre quam plurīmo. Multo sanguīne victoriā Poenis stetit. Agrum emi talento, vendīdi duplo pluris.

36. We cannot buy virtue and wisdom with gold. In large and crowded¹ cities houses are let at a very high price. Jugurtha, king of Numidia, had purchased peace from² the Roman generals with a large sum of money³. Our house was bought for a very high price. We sell our corn not dearer than every body else⁴, perhaps even cheaper, since⁵ we have⁶ a larger stock. Nothing⁷ costs dearer than what is bought with prayers. The victory cost the enemy⁸ much blood and wounds. So great was the terror of the Gallic name that⁹ kings of their own accord¹⁰ bought peace with an immense sum of money¹¹. Those who are besieged by an enemy are sometimes compelled to buy a pint of water with a large amount of money. The best books are often sold at a very low price. No plague has cost the human race⁸ as much as anger. My father sold his horse for less than he purchased (him). No one will sell at a low price what he has bought himself at a high price. My father sold his horse at the same price at which he bought (him).

¹frequens, -tīs ²ā ³magna pecuniā ⁴ceteri ⁵cūm, w. Subjunct. ⁶essē
⁷nulla res ⁸Dat. ⁹ut, w. Subjunct. ¹⁰ultrō, of their own accord ¹¹ingens pecuniā

Ablative of Separation.

SYNTAX 86.

Nihil est praestabilius viro quam periculis patriam liberare. Alexander vix a se manus abstinuit. Apud Germanos quemcunque mortalium arcere tecto nefas habetur. Lacedaemonii de diutina contentione destiterunt.

37. The fear of punishment deters many from wrong. Death releases men from all cares. Timoleon with incredible good fortune drove Dionysius from the whole of¹ Sicily. We are taught to restrain all our desires, to protect our property²,

to keep our minds, eyes and hands from other people's property³. The Athenians drove⁴ their best deserved citizens from the state. The Red Sea does not differ⁵ in color⁶ from other seas. The Aedui could not defend themselves and their property⁷ against⁸ the Helvetii. Ariovistus excluded⁹ the Romans from all Gaul. The Roman people forced Lentulus to lay down¹⁰ the office of praetor¹¹. The soldiers of the ninth and tenth legions¹² quickly drove the enemy from the higher position into the river, and they themselves crossed the river and put¹³ the enemy to flight¹³. Deliver me from a bad man, from myself. Death delivers the diseased¹⁴ from all evils. Scarcely did the soldiers keep off the onslaught¹⁵ of the enemy from the gates and walls.

¹Not to be translated ²nostrā, -ōrūm ³āliēnā, -ōrūm, *other people's property* ⁴ējicīō, -ērē ⁵ābhorrēō, -ērē ⁶Abl. of Limitation ⁷sūā, -ōrūm ⁸ā ⁹interdicō, -ērē ¹⁰sē abdīcārē ¹¹praetūrā, -ae, *the office of praetor* ¹²Singular ¹³in fugam vertēre ¹⁴aegrōtans, -tīs ¹⁵impētūs, -ūs

Ablative of Plenty and Want.

SYNTAX 87.

Regno carēbat Tarquiniūs, cum regno esset expulsus. Virtus plurimae exercitiōnis indīget. Abundārunt semper auro regna Asiae. Sapiens eget nulla re. Omnibus fortunīs privāri malo quam carēre tranquillitāte animi.

38. If we shall be free¹ from passions, we shall be able to depart from life with a tranquil mind. We all need² God's help. Verres had an abundance of gold and silver vessels of which he had plundered the temples of the gods. Neither men nor animals can do without³ air. America abounds in gold and silver. Old age is not without³ (its) pleasures and joys. The sun fills the whole world with its light. The cold north-wind strips⁴ the trees of (their) leaves. Children need² the advice of (their) parents. In Sulla's time⁵ the Roman commonwealth was deprived⁶ of many illustrious men. No one's life is always filled with joys. Old age is free⁷ from those services which cannot be assumed without strength⁸. Fear of death most disturbs those who abound in all good things. The most

necessary things do not require⁹ skill so much as labor. Prusias was robbed¹⁰ of (his) kingdom and forsaken even¹¹ by his friends. Nothing can be honorable what is void⁷ of justice. Arion had filled all lands with the glory of his name. A bad man is never free¹² from fear. The city was surrendered to Cæsar empty¹³ of (its) garrison, but filled¹⁴ with stores.

¹libër, -ā, -ūm. ²ēgēō, -ērē ³cārēō, -ērē, *to do or be without* ⁴nūdō, -ārē ⁵Sullae temporibus ⁶orbō, -ārē ⁷vācō, -ārē ⁸Plur. ⁹indīgēō, -ērē ¹⁰spōiō, -ārē ¹¹ipsē ¹²vācūūs, -ā, -ūm ¹³nūdūs, -ā, -ūm ¹⁴rēfertūs, -ā, -ūm

Ablative with ōpūs est.

SYNTAX 88.

Auctoritāte tua nobis opus est et consiliō. Magistratibus opus est, sine quorum prudentia et diligentia esse civitas non potest. Corpōri et cibo et potiōne opus est. Atticus, quae amīcis suis opus erant, omnia ex sua re familiāri dabat.

39. How much¹ money do you need? There is need not of many books, but of good (ones). To body and mind there is sometimes need of recreation. There is need of good laws for² the common safety of citizens. For carrying on war³ there is need of forces, arms and money. We are in need of our senses in order⁴ to perceive things; of our mind, to be⁴ able to judge right. When a violent storm has arisen, ships are in need of a skilful pilot. What do you need in order⁴ to be good? To be willing. He who has a daughter needs money; he who has two, needs more⁵, he who has several⁶, still more. The unhappy have need not only of pity but also of assistance. Not only men and beasts but also plants have need of air. The body needs much food and much drink. As soldiers are in need of arms, so scholars are in need of books.

¹quantūm ²ad ³ad bellum gerendum, *for carrying on war* ⁴Translate: *that we may perceive, etc.; that, ūt with the Subjunct.* ⁵mājōr, -ūs ⁶plūrēs, -ā

Ablative with Adjectives and Deponents.

SYNTAX 89. 90.

Quem non pudet, hunc ego non reprehensiōne solum, sed etiam poena dignum puto. Dolēo, te a studiō litterārum aliēnum esse. Multi beneficiis Dei perverse utuntur. Civitas Atheniensium rerum potita est.

40. The ship which employs the most skilful pilot, best accomplishes (its) course. The virtue of excellent citizens is worthy of imitation, not of envy. Flies are no less worthy of admiration than elephants. How many are unworthy of light and nevertheless¹ the sun rises! The laws which the Athenians obeyed² were given by Solon. All the works of God are worthy of the highest admiration. That is every one's³ own, which every one enjoys and uses. Alexander made himself master of the empire of the whole (of) Asia. Many men make bad use of riches. Fraud is foreign to a good man. The old painters used but⁴ few⁵ colors. Most⁶ people will enjoy greater happiness in heaven, than they have enjoyed upon⁷ this earth. The elder⁸ Cato ate the same food and drank the same wine with his servants. The light which we enjoy is given to us by God. Those who free men from superstition are not less worthy of respect⁹ than those who banish¹⁰ slavery from among them. The Scythians carried¹¹ their wives and children with them in wagons which they used for¹² houses. He who enjoys good health, does not require¹³ (any) medicine. Valor is praise-worthy even¹⁴ in an enemy.

¹tāmēn ²ūtōr, -ī ³quisquē ⁴tantūm ⁵paucī, -ae, -ā ⁶plēriquē ⁷in
⁸mājor ⁹vēnērātīō, -ōnīs ¹⁰dēpellō, -ērē ¹¹vēhō, -ērē ¹²prō ¹³indīgēō,
-ērē ¹⁴vēl

Use of Prepositions.

Prepositions construed with the Accusative.—SYNTAX 92.

antē, apūd, ad, adversūs,
circūm, circā, cītrā, cīs,
ergā, contrā, intēr, extrā,
infrā, intrā, juxtā, ob,
pēnēs, (pōnē), pōst & praetēr,
prōpē, proptēr, pēr, sēcundūm,
suprā, versūs, ultrā, trans.

41. Against death we have no weapons. Let children be thankful unto¹ (their) parents and teachers. Sailing hard by² the shore is dangerous. Physicians have remedies against diseases; against death they have no remedy. Your good-will toward me, and mine toward you are equal. There is a great variety of languages among men. During night we see the stars. There were many holidays with⁴ the Romans. Fish swim through the water. Among the blind the one-eyed is king. To live according to nature is the best life, but many men live against nature. The teacher praises these scholars on account of their diligence; he blames those on account of their laziness. The women commonly attend to the houses and household things, the men to the occupations without the house. Those who remove across the sea change the sky, not their mind. The most pleasant sailing is hard by the land, the most pleasant walk is hard by the sea. All things are frail beneath⁵ the moon. Few men live above⁶ ninety years. Before noon we attend to our occupations, after noon we walk through the meadows and woods. Rich people have magnificent country houses near the city.

¹ergā ²juxtā ³vōluntās, -ātis ⁴apud ⁵infra ⁶suprā

42. The earth turns¹ around its axis. The empire over² the whole world is in the hands of God. Above us we see a multitude of stars. Sleep after dinner is not salutary. A fool digs a well hard by a river. Many men obey the laws³ from fear. If boys are well, they should not⁴ sleep⁵ over seven hours. Men are more prone to pleasure than to virtue. Sicily is situated over against Italy. In summer⁶ we shall live out of town. That loss is most shameful which happens through carelessness. The Romans were accustomed⁷ immediately after dinner to play at dice. The Argonauts sailed over the Black Sea for⁸ the golden fleece. To-day your brother will come to us to dinner. After Romulus Numa was made king of the Romans. A good judge will judge according to the laws. All animals defend themselves against violence with their own weapons⁹. Most graves of the Romans were close by the Appian Way. According to the opinion of the ancients the Islands of the

Blessed were situated beyond mount Atlas toward the West. By heavy cares and continuous labor men grow old before (their) time. Nature produced¹⁰ all things for the use of men.

¹se convertĕre ²Object. Genit. ³Dat. ⁴nē ⁵Imperat. *should not sleep = let them not sleep* ⁶Abl. without Prep. ⁷sōlĕō, -ĕrĕ ⁸ad ⁹Instrum. Abl. ¹⁰gignō, -ĕrĕ

43. Nature has provided¹ the greatest abundance of things for the use of men. The sons of Brutus were slain by the licitor before the eyes of (their) father. Pompey finished the war of the pirates within 90 days. A good man obeys the laws from² duty, a bad man from fear. Next to God men can be most useful to men. Sophocles lived to extreme³ old age. Comets are wonderful on account of their infrequency and appearance. All animals live according to nature, man alone often lives against reason and nature. Julius Cæsar was capable of enduring labor beyond belief. The Athenians brought the Ionians help against the Persians. You will find this verse twice in Virgil. The city (of) Marseilles was founded near the mouth of the Rhone. Britain is opposite the coast of Gaul. Let us be grateful towards our parents from whom we have received most benefits. The right of an embassy used⁴ to be sacred among all nations. Lycurgus divided the lands of all equally among all. The Rhine is between Gaul and Germany. The Romans called the land this side the Alps Cisalpine Gaul, the land beyond the Alps Transalpine Gaul. The Romans by means of their ambassadors declared war on⁵ the Carthaginians.

¹compārō, -ārĕ ²proptĕr ³summūs, -ā, -ūm ⁴adsuescō, -ĕrĕ ⁵Say: to the Carthaginians.

Prepositions construed with the Ablative. — SYNTAX 93.

ā, āb, abs, cūm, dē,
cōrām, prō, ex, ē,
tēnūs, sīnē, prae.

44. No man's life is without pain. The Atlantic ocean separates¹ America from Europe. It is sweet and glorious to die for one's country. The citizens fight for their country, for freedom and the laws. Out of all the animals which live with

us dogs are the most faithful. The deeds of men do not always agree² with their words. A dog is small in comparison with an elephant and large in comparison with a mouse. We hear the song of birds with pleasure. You are safe if God is with you. It is pleasant to me to walk with my friends through fields and woods. Nothing of³ all that we see remains. The passage from virtue to vices is easier than from vices to virtue. With a friend we deliberate respecting the least and the greatest affairs. There is sometimes more danger from the doctor than from the disease. I have a friend with whom I am accustomed⁴ to share⁵ all joys and sorrows. Tacitus wrote a little book⁶ on the situation, customs, and peoples of Germany. The Britons sent ambassadors to Cæsar concerning peace. A blind man cannot judge of⁷ colors. On account⁸ of tears I cannot speak.

¹dividō, -ērē ²congruō, -ērē ³ex ⁴sōlēō, -ērē ⁵partīōr, -īrī
⁶libellūs, -ī ⁷dē ⁸prae

45. Who has ever lived without danger, without sorrow, without joys? A Persian said to a Spartan: You will not see the sun on account of¹ the multitude of the javelins. The latter answered: All right², then³ we shall fight in the shade. Cicero wrote a beautiful book on friendship. The first recommendation of a youth arises⁴ from modesty. From the larger ox the smaller (one) learns to plow. Out of nothing nothing comes⁵. We write from the left hand to the right, the Hebrews from the right to the left. For so many and so great benefits which we have received we owe the greatest thanks to our parents. Souls do not die with (their) bodies. The Romans before a battle implored victory from the immortal gods and goddesses. The Scythians used wagons for houses. The innocent man can live even within the door and threshold of the prison without pain and torture. Man consists of⁶ soul and body. The Athenians were distinguished⁷ by eloquence above⁸ the other⁹ Greeks. Let youths be modest in presence of old people. The Gauls despised the low stature¹⁰ of the Romans in comparison with the size of their own bodies. Anthony in presence of the people shed tears for¹¹ Caesar.

¹prae ²bēnē hābēt ³ergō ⁴prōficiōr, -ī ⁵fiō, -ērī ⁶ex ⁷fōrēō, -ērē, to be distinguished ⁸prae ⁹cēterī ¹⁰brēvītās, -ātīs, low stature ¹¹dē

Prepositions construed with the Accusative & Ablative.

SYNTAX 94.

sūb, sūpēr, subter, in.

46. Beneath¹ the earth there are many useful things. Over² our heads there are numberless stars. War is often concealed³ under the name of peace. It is not pleasant to all to live in the city. The nightingale does not always remain in the same land. Toward winter many birds migrate into other lands. Nobody should⁴ be a witness in his own cause. There is often wisdom under a shabby coat. An upright life is the road into Heaven. Birds fly under the clouds, fish swim in the water, and worms creep upon the earth. Many birds hide (their) heads under¹ (their) wings when⁵ they sleep. There is nothing new under the moon. Even under a golden roof there lodges care. Many birds migrate before winter to warmer countries. We do not see all things which come under our eyes. Not all the rivers which are upon this earth flow into the ocean. It is not troublesome to soldiers to live under the open sky⁶. Some animals dwell under ground⁷, fish in the water. The air is purest and most salubrious on a mountain. We have other peoples'⁸ vices before our eyes, our own behind⁹ (our) back. Eagles have (their) nests on high rocks, swallows under the roofs of houses.

¹subter ²sūpēr ³lātēō, -ērē, *to be concealed* ⁴dēbēō, -ērē ⁵quandō
⁶caelūm, *the open sky* ⁷terrā, -ae ⁸aliēnūs, -ā, -ūm ⁹ā

47. Eclipses of the sun and likewise¹ of the moon are predicted for² many years. Beasts of prey mostly abide in deserts. Merchants make journeys to³ various countries. When the sun sets, birds hide themselves under the leaves of trees. Vice increases from day to day. Frogs live in marshes. The sources of rivers are usually⁴ in mountains. The boys of the Lacedaemonians remained up to (their) seventh year under the care of (their) mothers. The souls of the pious after this life will pass into heaven, as it were⁵ their home. In a good citizen love of country is especially praised. Mad dogs bend their tail under the belly. A thatched roof⁶ covers the free; servitude dwells under marble and gold. Pliny wrote a letter to

the emperor Trajan on⁷ the manners of the Christians. The battle was cruel; they were slain one⁸ upon another⁸. Virtue holds all things beneath itself. Toward evening most birds go to sleep and they waken up shortly before⁹ daybreak¹⁰. In the assembly you speak of valor, in battle you cannot bear the sound of the trumpet on account of¹¹ (your) cowardice.

¹Itemquē ²in ³to = into ⁴use to be ⁵quāsī, as it were ⁶culmūs, -ī, a thatched roof ⁷sūpēr ⁸alīī. alīī ⁹sūb, shortly before ¹⁰prīmā lux ¹¹prae

Place. Names of Towns.

SYNTAX 95. 96.

Hannībal in Hispanīam profectus est. Hannībal in Hispanīa imperātor electus est. Plato Tarentum venit et Locros. Talis Romae Fabriciūs, qualis Aristīdes Athēnis fuit. Pompējus Luceriā proficiscitur Canusium atque inde Brundisium.

48. The Apostle Paul was born at Tarsus, but lived for a long time at Jerusalem. Curius first brought four elephants to Rome. The largest libraries were in former times at Alexandria and Pergamum. Tarquin the Proud, the last king of the Romans, died at Cumae. Plato came from Athens to Syracuse. The emperor Severus died at York in Britain. After the battle of Cannae¹ Hannibal sent to Carthage three pecks of gold rings which he had drawn from² the fingers of the Roman knights. Pompey had been seriously ill at Naples. He who travels from Venice to Naples passes over³ the Apeninnes. The trade-winds are very unfavorable to those who sail from Alexandria. At Athens and Sparta the children of those who had fallen for their country, were brought up at the expense of the state⁴. The poet Archias came from Antioch to Rome. Alexander the Great died at Babylon. A slave ran away⁵ from Rome to Athens; thence⁶ he came to Asia, afterwards he was arrested⁷ at Ephesus and sent back to Rome. Cadmus came from Phoenicia to Thebes, Cecrops from Egypt to Athens.

¹Cannensis. -ē ²dē ³transcendō, -ērē ⁴publicē, at the expense of the state ⁵aufūgīō, -ērē ⁶indē ⁷dēprēhendō, -ērē

Apposition with Names of Towns. domus and rus.

SYNTAX 96. 1—5. 97.

Cimon in oppīdo Cittīo est mortūus. Tres sunt viae ad Mutīnam. Antiōcho licuit remigrāre in domum vetērem e nova. Ego rus abībo, atque ibi manēbo. Archias poēta Antiochiāe natus est celēbri quondam urbe et copiōsa.

49. Cræsus, king of Lydia, sent ambassadors to Delphi; in Delphi there was a very celebrated oracle of Apollo. Alcibiades was born at Athens and educated in the house of Pericles. Hannibal being driven from Carthage came to Ephesus to king Antiochus. Cato killed himself with his own hand at Utica, a town of Africa. My uncle has determined to pass his life in the country. All those whom their shameful deeds¹ had driven from home flocked into Rome. Cimon of his own accord set out from Athens to Lacedaemon and brought about² peace between the two greatest states of Greece. Aristides conducted³ public affairs⁴ excellently in peace and in war. My friend who lived with me, died lately at my house. When my son returns⁵ from the country, I will send him to thee. He who comes from home, knows not whether⁶ he is going to return⁷ home. Cæsar departed from Tarraco and came by land⁸ to Narbo and thence to Massilia. The weary sleep well even on the ground.

¹flāgitiūm, -ī, *shameful deed* ²conciliō, -ārē ³gērō, -ērē ⁴rēs ⁵Say: *shall have returned* ⁶an ⁷rēditūrus sit, *is going to return* ⁸pedibūs.

Ablative and Accusative of Place.

SYNTAX 98—100.

Caesar nuntios tota Aeduōrum civitatē dimittit. Erant omnino itinēra duo, quibus itineribus domo exire possent. Impii cives unum se in locum, ad curiam congregabant.

50. Light is diffused¹ over the whole world. My uncle has departed by sea for California. The sun does not always rise or set in the same place. Order is the arrangement of things in fitting and convenient places. The Athenians led out (their) forces from the city and pitched (their) camp in a

suitable place. A stone falling is borne downwards in a straight line. The Romans conquered the Carthaginians by land and by sea. As long as² my father lived, our affairs were in a very good condition³. Nature herself has stamped the idea of God in the minds of all men. Xerxes being warned⁴ of danger by Themistocles returned into Asia in 30 days⁵ by the same route by which he had made his journey into Greece in six months⁵. The Egyptians and Babylonians bestowed⁶ all (their) attention on astronomy⁷. Cæsar embarked⁸ his legions and (his) cavalry at Brundisium.

¹diffundō, -ērē, with Abl. ²dōnēc ³lēcŭs, -ī ⁴Perf. Part. ⁵Abl. of Time
⁶pōnō, -ērē ⁷sidērum cognītiō ⁸in naves imponēre

Extent of Space.

SYNTAX 101. 102.

Milītes duxērunt fossam viginti pedes longam. A recta conscientia transversum, ut ajunt, digītum non oportet discedēre. Ariovisti copiae a Romānis milibus passūm quattuor et viginti abērant.

51. The soldiers built¹ a mound 300 feet broad and 80 feet high. The trunk of the elephant is seven or eight feet long. The city (of) Naples is distant² five English miles from Vesuvius. Zama is³ five days' journey from Carthage. The Saguntines (when) besieged by Hannibal made a rampart three hundred feet long (and) twenty feet high. The highest pyramid is 450 feet high; the single sides are 800 feet broad at⁴ the lowest part. Susa was distant from the sea a journey of three months. The soldiers made trenches 100 feet long and 5 feet deep. The town (of) Saguntum was by far the most opulent of the Spanish towns, situated nearly a mile from the sea. The temple of the Ephesian Diana is said to have been 400 feet long and two hundred broad. The Arabians have slender swords each four cubits long. The elephant is eight or nine feet high.

¹exstrūō, -ērē ²distō, -ārē ³absūm, ābessē ⁴in, w. Abl.

Time *When? How long?*

SYNTAX 103. 104.

Quo anno Carthāgo delēta est, eōdem interīit Graeciā. Pyrrhi temporibus jam Apollo versus facere desiērat. Decem annos Troja oppugnāta est ob unam muliērem ab universa Graeciā.

52. Rome was founded in the 754th year before Christ. Corinth was destroyed by Mummius, and Carthage by Scipio on the same day. Forsake those by whom you will be forsaken in a short time. In autumn storks migrate to other lands and return in spring. The city (of) Veii was besieged during ten summers and winters. The Arabs wander over¹ the plains and mountains winter and summer. Augustus died in the 76th year of his age. Mithridates reigned 60 years, lived 72 years and maintained² war against the Romans for forty years. During the morning hours the rainbow appears towards the west, in the afternoon hours it appears towards the east. Some birds sing through the whole year, others only³ at certain⁴ seasons. Barbers came from Sicily to Italy in the 454th year after the founding of Rome⁵; before that⁶ the Romans were unshaved. Rome was built in the 431st year after the destruction⁷ of Troy. At the time⁸ of the Gallic war all things except the citadel had fallen into the hands of the enemies.

¹perāgrō, -ārē, to wander over ²hābēō, -ērē ³nonnisi ⁴quidā ⁵post Romam conditam ⁶antēā, before that ⁷excīdīūm, -ī ⁸Plur.

Distance of Time.

SYNTAX 105—109.

Corpus Alexandri paucis annis post Alexandriam translātum est. Germāni intra annos quattuordēcim tecta non subiērant. Aristīdes sexto fere anno postquam expulsus erat, in patriam restitūtus est. Quaestor fui abhinc quattuordēcim annos. Ad cenam invitātus sum in postērum diem.

53. King Numa lived very many years before Pythagoras. The planet Saturn completes its course in nearly thirty years. Cyrus reigned thirty years; (he was) forty years old (when) he began to reign. Carthage by order of the senate was restored¹

22 years after it had been overthrown² by Scipio. Hannibal having been made general, subdued all the tribes of Spain in the next³ three years. Romulus in the eighteenth year of his age founded a small city on the Palatine hill. How many years ago was the art of printing invented? Charles lived with us for more than a year. Arganthonius came to the throne at the age of 40 years, reigned 80, and lived 120 years. Alexander died thirty three years and one month old. Cæsar returned to Rome nine years after he had gone to Gaul. My friend's father died almost twenty years ago. Cicero was some years younger than Hortensius. Among the Suebi it was not allowed to stay longer⁴ than one year in the same place.

¹rēpārō, -ārē ²ēvertō, -ērē ³proximūs, -ā, -ūm ⁴longiūs

Special Uses of Adjectives.

SYNTAX 118—127.

Conscientia saepe bonum a malo rectius discernit quam doctrina. In summis Alpibus nix sempiterna est. Vide ne oratio tua iniquior sit quam verior. Carthago urbs opulentissima a Romanis incendio delēta est.

54. Hear much, speak little. The past cannot be changed. What we wish, we readily believe. Either be silent or tell the truth; he who despises truth is worthy of the greatest contempt. The splendid city of Athens did not recover its former¹ magnificence after the Peloponnesian war. Hannibal of Carthage has not gained so² great fame by (his) victory at Cannae as³ Epaminondas of Thebes by (his) battle of Leuctra. Hannibal left Spain with a great army in the beginning of spring and arrived in³ Italy at the end of summer. No general of the Romans was able to penetrate into the heart⁴ of Germany. At the break⁵ of day⁶ the tops of the mountains are illuminated by the rays of the sun. The clamor of a great crowd is more troublesome than dangerous. The rebuke of a kind friend is more useful than bitter.

¹pristinūs, -ā, -ūm ²tantūs...quantūs ³in w. Acc. ⁴intimūs, -ā, -ūm ⁵primūs, -ā, -ūm ⁶lux, lucis

Personal and Demonstrative Pronouns.

SYNTAX 128—131.

Flebat filius de patris morte. Demosthēnes non tam dicax fuit quam facētus; illud acriōris ingeni, hoc majōris artis est. Cave Catōni antepōnas Socrātem; hujus (Catōnis) facta, illius dicta laudantur.

55. Carthage and Corinth were destroyed in the same year, the former by Scipio, the latter by Mummius. You possess my estates, I live on the charity¹ of others. Cæsar and Hannibal were very famous leaders in war, upon the former² the conspiracy of Brutus, Cassius (and) others brought³ destruction, the latter killed himself by poison. I say this, my opponent that. He whom we now call foreigner, in our fathers' time⁴ was called enemy. How many narrators of his exploits had that famous Alexander the Great with him! Who will ever be dearer to you than your parents! Cato bore the death of his son, a perfect and tried man with the greatest wisdom. Cæsar and Pompey contended long together⁵, the former because he could not⁶ endure any⁶ superior, the latter, because he could not bear any equal. The Capitol was built of hewn stone⁷, a work to be admired⁸ even in the present⁹ magnificence of the city. I will present to you this book, keep¹⁰ it; (it is) the same (that) we are reading in school.

¹Abl. ²Dat. ³pārō, -ārō ⁴apud majōres nostros ⁵inter se ⁶nēmo, not any ⁷Abl. saxum quadrātum ⁸adspiciendū, -ā, -ū, to be admired ⁹hic ¹⁰rētīnēō, -ērō

Determinative Pronouns.

SYNTAX 132—136.

Polemarchus est vir bonus atque honestus; is ad Verrem in jus eductus est. Erant in Torquāto plurimae littērae nec eae vulgāres. Bona externa cum corpōris comparantur. Virtus per se ipsa placet. Quidquid honestum est, idem est utile.

56. All naturally¹ love themselves. By our own faults² times are bad. Cato died just 86 years before Cicero's consulship³. Men must be most annoyed⁴ by those evils which have

been contracted by their own fault. Angry men are not masters of themselves. Nobody easily knows himself, because every one willingly forgives his own faults. The brilliancy of the same stars delights the country-people and the city-people. This sea is called the Atlantic, that the Pacific, between them lies⁵ America. Many through tedium⁶ of life have brought⁷ death upon themselves. Cato stabbed himself in the breast⁸ with his sword. Instances of virtue are found everywhere, and, indeed, the most in the hardest times. Socrates instructed many young men in the most important things, and that without (any) recompense. Virtue wants no other reward except⁹ that of praise. Nothing helps¹⁰ that may not likewise¹¹ hurt. (He) takes away the greatest ornament of friendship who takes away from¹² it mutual respect¹³.

¹natūrā (Abl.) ²culpā (Sing.) ³consul ⁴molestissīme ferre aliquid, to be most annoyed by something ⁵Say: is ⁶Abl. of Means ⁷sibi mortem consciscere ⁸Say: stabbed the breast to himself ⁹praeter ¹⁰prōdēsse ¹¹idēm ¹²ex ¹³verēcundīā, -ae, mutual respect

Relative Pronouns.

SYNTAX 137—140.

Est profecto Deus, qui quae nos gerimus, audit et videt. Malum est consilium, quod mutari non potest. Quem di diligunt adulescens moritur. Quod vides accidere puëris id nobis quoque majusculis puëris evēnit. Spero te quae tua prudentia et temperantia est, jam valere.

57. The pleasure which is derived¹ from² base actions³ passes away quickly. That indeed is welcome⁴ praise which comes⁵ from those who themselves have earned true and just praise. What fortune has not given she does not take away. All ancient nations formerly obeyed kings, a kind of government which was at first conferred on⁶ the justest and wisest men. He who loves his children also chastises them. The evils we suffer in common with⁷ many, seem to us lighter. The earth never returns without interest what it has received. Those are good citizens who adorn the state by (their) warlike glory and their own homes by (their) virtues. Cæsar, such⁸

was his ambition, preferred to be the first in the smallest town than the second in Rome. Neoptolemus in^s his cruelty spared neither old men nor boys. America was discovered by the aid^o of the magnetic needle, the use of which the ancients did not know.

¹capere ²ex ³turpia, *base actions* ⁴jucundūs, -ā, -ūm ⁵proficisci ⁶deferre ad ⁷in *common with*, cūm ⁸Relative ⁹pe

Interrogative and Indefinite Pronouns.

SYNTAX 141—146.

Nuda fere cacumina Alpium sunt et, si quid est pabuli, obrunt nives. Noli quidquam sequi, quod asssequi non queas. Alcidas quidam scripsit laudationem mortis. Suae quisque fortunae faber est. Optimus quisque maxime gloria ducitur.

58. What was the cause of war? Which do you consider the greatest general, Cæsar, Scipio or¹ Hannibal? Which the better orator, Cicero or¹ Demosthenes? Who is better than God? No one. What man is most like God? The best². Credulity is an error rather³ than a fault and creeps most readily into the minds of the best². Some nations live on⁴ fish and birds' eggs. To every body his own manners are the most pleasing. It is the custom of fools to say anything. Laziness is shameful to every one, but especially to young men. Every man's life has some troubles. Whatever is honest is useful. There are some animals which live only one day. Youth is a certain part of life. (He) who teaches learns. I write this letter to some one of my friends. The manners of some young men are not pleasing to us. Every body looks out for⁵ his own profit. Certain animals have a very long life. Every one loves his parents and to every one his parents are dear. All the arts which belong⁶ to⁷ cultivation have a certain common bond. The better one is, the more modest he is.

¹an ²Say: *each best* ³magis ⁴Abl. ⁵quaero, -ere, *to look out for* ⁶per-
tinere, -ere ⁷ad

PART III. — SYNTAX OF THE VERB.

Tenses. Present and Perfect.

SYNTAX 147—151.

Scribo epistulam. Malum vas non frangitur. Inveni portum, spes et fortuna valēte, sat me lusistis, ludite nunc alios. Milo domum venit, calcēos et vestimenta mutavit, paullisper commoratus est. Tantum bellum Pompējus extrēma hiēme apparavit, ineunte vere suscepit, mediā aestate confecit.

59. Cæsar in the Pontic triumph amid the decorations of the procession carried before (him) an inscription of these three words: I came, I saw, I overcame. The Romans conquered the Corinthians and carried their¹ works of art to their own city. Italy first saw elephants in the war of king Pyrrhus and called them Lucanian oxen, because they first appeared in Lucania. The flashes of lightning reach² our eyes before we hear the crash of the thunders. Hannibal (as) general subdued in war all the tribes in Spain, stormed Saguntum, an allied city, and raised three armies. Of these he sent one into Africa; the second he left with his brother Hasdrubal in Spain, the third he brought with himself into Italy. I hold a wolf by the ears. The camel asking³ for horns lost also (his) ears. Nature gave the fields, human art built the cities. The love of money grows as⁴ money itself grows. When we are in good health⁵ we all give easily good advice to the sick. Meanwhile Rome increases by the demolition of Alba; the number of citizens is doubled; the Caelian mount is added to the city.

¹Say: of them ²pervenire ad, to reach ³desiderāre, to ask for ⁴quantum.
⁵valēre, to be in good health

Imperfect, Pluperfect, Future. Periphrastic Conjugation.

SYNTAX 152—157.

Donec eris felix, multos numerābis amicos; tempōra si fuērint nubila, solus eris. Ansēres Romae publice alebantur in Capitolio. Scripsēram epistulam, cum amicus adfuit. Scribam epistulam cum otium nactus ero. Morēre, Diagōra, non enim in caelum ascensurus es.

60. I used to read¹ the books of the ancient writers with great zeal and diligence in school. From² the tongue of Nestor,

as Homer says³, speech flowed more sweet than honey. The Lacedæmonians had two kings. Men will be more easily taught by examples than by precepts. Will you not⁴ be moved by the prayers and tears of your parents? Augustus after the civil wars never called his soldiers "fellow-soldiers" but "soldiers". Why⁵, if I shall ask you anything, will you not⁴ answer? Agesilaus, king of the Lacedæmonians, sometimes played with his children whom he greatly loved. The Romans engraved the laws, which the senate and people had sanctioned, on⁶ brass tables. Ariovistus, chief of the Germans, was about to occupy all Gaul. When I come⁷ to New York, I will write to you about what⁸ I shall see¹. Verres used to live in the winter months at Syracuse. In spring he gave himself up⁹ to work and travelling¹⁰; he was carried in a litter, in which there was a pillow¹¹ stuffed with roses¹².

¹Imperf. ²ex ³ait ⁴nonne ⁵quid ⁶Abl. ⁷Fut. Perf. ⁸about what, Acc. ⁹sē dārē ¹⁰itinerā, -ūm ¹¹pulvīnūs, -ī ¹²rosā, -ae (Sing.)

Tenses of the Indicative.

SYNTAX 158—163.

Chabrias dum primus studet portam intrare, ipse sibi perniciē fuit. Ignāvus miles simulac hostem vidit, fugit. Cum ad villam veni, hoc ipsum nihil agere me delectat. Gratissimum mihi feceris, cum ad me venēris.

61. Whilst Hannibal threatened (to) the city of Rome, the Romans sent (their) forces out of the city into Spain. While Pompey was deliberating, Cæsar with the utmost speed approached Rome. The false friend who promised aid to you against being fettered¹, as soon as the chain shall have clanked, will fly away. After the war was finished², the consul returned to Rome and triumphed. Cimon was recalled to his country five years after he was banished. Gnaeus Scipio was killed eight years after he came to Spain, and twenty nine days after the death of his brother. As often as each³ cohort charged⁴, a great number of the enemy fell. Young ducks⁵ leave the hens, by which they have been hatched⁶, as soon as they see the water. After Hannibal had taken Saguntum and subdued

all the nations of Spain in war, he raised three armies, and sent one of them to Africa, the second he left with his brother Hasdrubal in Spain, the third and best he took with him to Italy. As soon as Pelopidas recognizes⁷ the tyrant in the battle, he spurs on his horse against him, and falls pierced⁸ with darts far away from his followers⁹.

¹Say: *against fetters* ²conficīō, -ērē ³quisquē ⁴prōcurrō, -ērē, Pluperf. ⁵pulli anātum ⁶exclūdō, -ērē ⁷ānimadvertō, -ērē ⁸confossūs, -ā, -ūm ⁹sūī, -ōrūm

Sequence of Tenses.

SYNTAX 164—176.

Nullum est animal praeter hominem, quod habēat aliquam notitiam Dei. Audīvi, quid agas. Nihil ex sapiente viro discet adulescens, quod nescisse rectius fuērit. Morāti melius erīmus, cum didicerīmus, quae natūra desidēret. Natūra praescipsit homīni, ut nihil pulchrius quam hominem putāret. Libertas ut laetior esset, ultīmi regis superbīa fecērat.

Words to be expressed by the **Subjunctive** are in *Italics*.

62. Have you¹ learned so little² in school that you *do not understand* this? So great is the multitude of stars that they *cannot* be numbered. Life is short, even if it *lasts* over³ 100 years. Sometimes there is need that we *be reminded* of human frailty. Our ancestors often fought that they *might free* their country. Sometimes men praise others only⁴ for the reason⁵ that they *may be praised* by them. We carry on war that we *may enjoy* peace. We see every day how great *is* the goodness of God. Alexander had never said whom he *was about to make* his heir. Who does not know in how great honor music *was held*⁶ among the Greeks? The boy fell down from the roof so that he *broke* his leg. For this reason⁷ we have two ears and one mouth that we *may hear* much² and *speak* little². There is no state that *has* not wicked citizens. Dogs are kept in houses that they *may give notice* if thieves *come*⁸. Tell me, I beseech you, what page the teacher *gave* us to be copied⁹. Caligula wished that the Roman people *had* one neck that he¹⁰ *might fill* his cruelty by one stroke and at one day. Alexander, (when) about to die¹¹, to those asking whom he *wished*

to make his heir answered: The worthiest. Plato calls pleasure a bait, because men *are caught* by it as fishes with a hook. Cæsar (when) dictator adjusted the year according to¹² the course of the sun, so that it *might be reckoned* (as consisting¹³) of 365 days, and one day *should be interpolated* every fourth year. So great a terror of the Germans prevailed¹⁴ in Cæsar's camp that even wills *were written* by the Roman soldiers. The Pythagoreans rehearsed in the evening what¹⁵ they *had said, heard and done* every day. Augustus was so great that he *despised* triumphs.

¹tūnē ²Neut. Plur. ³suprā ⁴tantūm ⁵idēō ⁶Say: was ⁷idcirco ⁸Perf. ⁹describendū, -ā, -ūm ¹⁰ipsē ¹¹mōribundū, -ā, -ūm ¹²ād ¹³not to be translated ¹⁴Say: was ¹⁵quid

Indicative Mood.

SYNTAX 177—180.

Optandum est, ut aliquando aliam viam ingrediāre. Erat amēntis, cum aciem vidēres, pacem cogitāre. Haec qualiacunque erant, reticēda non fuērunt. Brutum non minus amo quam tu: paene dixi quam te.

63. The time of death will come, and indeed quickly, whether you shall delay or hasten (it). It would be tedious to enumerate the battles of Hannibal. It would have been the best thing either to drive¹ those wicked men from² the state or to condemn (them) to death. The war ought either not have been undertaken, or been carried on consistently with³ the dignity of the Roman people. Whether we live or die, we are in the hands⁴ of God. I could enumerate many examples of rich men who have not been happy. It would lead too far to name all the Romans who willingly died for their country. It would be best to shun the company of bad people of whatever rank they may be. A flatterer likes sumptuous⁵ dinners more than a rich man does⁶, I had almost said, as the rich man himself. Tiberius Gracchus ended by a premature⁷ death a life which he could have led most gloriously. It would have been just not to condemn Socrates to death, but to bestow upon⁸ him the highest praise.

¹ējiciō, -ērē ²Abl. ³prō, consistently with ⁴in the hands of God, Dei, Gen. of property ⁵lautū, -ā, -ūm ⁶not to be translated ⁷immātūrū, -ā, -ūm ⁸conferre in aliquem, to bestow upon

Subjunctive Mood.

SYNTAX 181—186.

Quis tibi hoc concesserit? Hoc di bene vertant. Quidquid ages, prudenter agas et respice finem. Ne difficilia optemus. Ego tibi irascerer? Quo me conferam, milites, cui caput meum credam?

64. Cæsar could conclude the affair without a battle; why should he try¹ his luck? If we are Christians, let us have² Christian morals and speech³. In prosperity let us avoid⁴ pride and haughtiness. Let every one know his own disposition⁵ and show himself a sharp judge both of his good qualities⁶ and his faults. I should praise no virtue of Socrates more than his patience. Let us imitate our ancestors; let us remember that⁷ justice is to be observed even towards the lowest. You may expel nature with a pitchfork, nevertheless it will ever⁸ be returning⁹. Let not¹⁰ your right hand know¹⁰ what¹¹ your left hand doeth¹². Valerius used to sing every day, because he was a stage-player; what else¹³ should he do? Let him who has granted a favor, speak not of it¹⁴; let him who has received (one), proclaim¹⁵ (it). Solon very well said¹⁶: Let others keep¹⁷ riches for themselves, we virtue. Let us show ourselves worthy of our ancestors, let us love our country, let us obey our parents, let us worship God. Who would not admire the splendor and beauty of virtue? May I not be safe if I write otherwise than¹⁸ I think!

¹pēriclītōr, -ārī ²ūtōr, -ī ³vōcēs, Plur. ⁴fūgīō, -ērē ⁵ingēnīūm, -ī ⁶bōnā, -ōrūm, *good qualities* ⁷justitiā esse servandam, Acc. w. Inf. ⁸us-que ⁹rēcurreō, -ērē ¹⁰nescīō, -irē ¹¹quid ¹²subjunct. ¹³aliud ¹⁴Say: be silent ¹⁵narrō, -ārē ¹⁶not to be translated ¹⁷hābēō, -ērē ¹⁸āc

Consecutive Conjunctions.

SYNTAX 188—191.

In eo statu res nostrae sunt, ut non possint esse miseriōres. Sequitur, ut de magnitudine belli dicam. Quis est tam demens, ut sua voluntate maerēat?

65. Atticus so lived that he was deservedly most dear to all the Athenians. Italy is so planted with trees that the whole (of it) appears an orchard. It happens, I know not how, that

we see the faults of others more sharply than our own. So great was Cato's diligence that he, (when) an old man, learned the Greek language. Mithridates had so learned the languages of 22 nations which were under his rule, that he could speak without an interpreter with all whom he governed¹. There is this common vice in great and free states that envy is the companion of glory. The kings of the Persians, for the sake of (their) pleasure, so divided the year that they spent the winter in Babylon, the summer in Media. Bears during winter are overcome with so heavy a sleep that they cannot be aroused even by wounds. He is rich who has so much that he desires nothing more². Geese are too heavy of body³ to be⁴ able to fly conveniently. Socrates on⁵ his trial for life so spoke for himself that he seemed not to be the defendant, but the master of his judges. Xanthippe, the wife of Socrates, was very cross and quarrelsome so that she was troublesome to her husband day and night.

¹imperāre, w. Dat. ²amplius ³Abl. ⁴ut w. Subjunct. ⁵in

Final Conjunctions.

SYNTAX 192—193.

Pylādes Orestem se esse dixit, ut pro eo necarētur. Cura ut valēas. Omne animal id agit, ut se conservet. Concēdo ut ea prae-
termittas, quae dum taces, nulla esse concēdis. Monēo te desinas
furēre.

66. The Romans took¹ Cincinnatus from the plow that he might be dictator. Parents send their children to school in order to learn something. He who runs a race ought to strive² to conquer. Always think of death³ that you may never fear it. Boys are exercised in labors⁴ that they may become⁵ strong in mind⁴ and stout in body⁴. If we are not moved by honesty⁶ itself to be good men, but by utility, we are smart, not good. Mirrors were invented, to make man acquainted with himself⁷. That you may be loved, be lovable. Reason has been given to us to be able to judge and to act rightly. You have often been admonished by your masters not to desire the company of bad people. Before old age let us see to it⁸ that we live well, in

old age that we die well. Alexander made an edict⁹ that no one¹⁰ should paint him except Apelles. Metellus persuaded the ambassadors of Jugurtha to deliver to him¹¹ the king alive or dead¹². We ought to eat that we may live, not live that we may eat. Aeneas that he might win¹³ the hearts¹⁴ of the Aborigines, called both the nations Latins.

¹abducere ²contendere ³Acc. ⁴Abl. ⁵evadere ⁶honestum, -i ⁷Say: that man might know himself ⁸cūrārē, to see to it ⁹edicere, to make an edict ¹⁰nē quis ¹¹sibi ¹²Say: either alive or dead (aut..aut) ¹³sibi conciliare ¹⁴animus

Verbs of *Hindering* and *Fearing*.

SYNTAX 194—200.

Cura, ne in morbum incidās. Metūo ne frustra labōrem suscepēris. Opēram dat Clodius, ut iudiciā ne fiant. Timēo, ut hunc labōrem sustinēas.

67. We fear that we cannot discharge¹ our duty. The fear at Rome was great that the Gauls would again come to Rome. Hannibal left Carthage through fear² that he might be betrayed³ to the Romans. The physician feared that you would not recover from⁴ this disease. The organ of hearing has a crooked passage, that nothing may be able to enter. We often patiently suffer⁵ griefs that we may not fall into greater (ones). I fear that you are not diligent enough. The Athenians were in great fear that Xerxes would destroy the town. The citizens of the town besought the commander with tears¹⁰ that he would not burn their town. I fear that my brothers will not come to the city. Herod gives orders⁶ for the children to be slain. Take care lest you fall anew into sickness. There is no danger that he who can paint⁷ a lion or a bull skilfully could not do the same thing⁸ with⁹ many other quadrupeds. The army begged Alexander with tears¹⁰ to put an end to the war. The miser fears lest his goods may be snatched away¹¹ from him. Romulus, lest the greatness of the city should be void, opened a certain place (as) an asylum.

¹satisfacere w. Dat. ²Abl. ³tradere ⁴ex ⁵perpeti, to suffer patiently ⁶imperare, to give orders ⁷can paint, Pres. Subjunct. ⁸idem ⁹in ¹⁰lacrimans ¹¹eripere, w. Dat. sibi

Subjunctive after quō, quīn.

SYNTAX 201—204.

Leges breves sunt, quo facilius teneantur. Nemo est, quin hoc intellēgat. Numquam accēdo, quin abs te abēam doctior. Epaminondas non recusāvit, quominus legis poenam subiret. Dubitandum non est, quin numquam possit utilitas cum honestate contendere.

68. Nothing is found in the whole world that has not been most wisely ordained¹ by God. Xerxes did not doubt that with his forces he would easily overcome the Greeks. There is no doubt that God rules the world. We never sin without our conscience reminding² us. There is no doubt that all the bad are wretched. What hinders us from everywhere practising³ virtue? The rain hinders us from walking. Nothing will prevent a good man from freely stating⁴ his opinion. There is no man but knows that all things are ruled⁵ by God. What prevented you from coming? Nothing is so difficult but that it can be found out by inquiring⁶. Nature has covered the trunks of trees with bark that they might be more secure from cold⁷ and heat⁷. Old age does not hinder us from keeping up⁸ literary⁹ studies even to the last moment of our life. A defect of speech did not hinder¹⁰ Demosthenes from becoming the greatest orator. Aristippus did not hesitate to call pain the greatest evil.

¹instituere ²monere ³colere ⁴dicere ⁵Say: *all things to be ruled*, omnia regi
⁶quaerendo (Abl. of Gerund.) ⁷Plur. ⁸tenere ⁹literarum ¹⁰officere w. Dat.

Temporal Conjunctions.

SYNTAX 205—210.

Cæsar, cum Pompējum apud Pharsalum vicisset, in Asiā trajecit. Is qui non defendit injuriā cum potest, injuste facit. Aegrotō dum anima est, spes esse dicitur. Alexander paullisper exercitum consistere jussit, donec consideret pulvis.

69. When we are in good health¹, we easily give good advice² to the sick. After bees have alighted on³ flowers, they suck honey from⁴ them. When Diogenes saw the splendid gates of the little city (of) Myndus, he said to the townspeople: Shut your gates lest your city move out⁵. We see the lightning

before we hear the thunder. The day before I came to London, my brother had departed for America. When the Roman ambassadors said to Ariovistus, chief of the Germans, "Come to Cæsar", he replied "Who is that Cæsar? If (he) likes⁶, let him⁷ come to me." Let boys be silent when wiser people speak. When Cicero was quaestor in Sicily, he discovered the tomb of Archimedes. Cæsar after his violent death⁸ lay lifeless some time, until three slaves carried⁹ him home. Labor while you can that you may rest when you become¹⁰ feeble. Fortune is like glass¹¹; at the very time¹² when it is bright, it is broken. When the Nile restrains¹³ its overflow of waters, the Egyptians vainly expect¹⁴ fertility of lands. Aristides lived in exile until he was recalled by his fellow-citizens. The Spartans were wont to consult the oracles before they went¹⁵ to war.

¹valēre ²Plur. ³in ⁴ex ⁵ēgrēdiōr, -ī ⁶libēt ⁷ipse ⁸nex, nēcīs, *violent death* ⁹referre ¹⁰esse, Fut. ¹¹vitreūs, -ā, -ūm, *like glass* ¹²tūm ¹³Perfect ¹⁴sperāre ¹⁵proficisci

Causal Conjunctions.

SYNTAX 211—217.

Mater irāta est, quia non rediērim. Bene facis quod littēras voluptatibus antepōnis. Quod mihi de nuptiis filiae gratulāris, agnosco humanitātem tuam. Quoniam de genēre belli dixi, nunc de magnitudine pauca dicam. Non reprehendo: quippe cum ipse istam reprehensiōnem non fugērim.

70. He who forsakes you has never been your friend, because true friendship never ceases. Since the soul of man is immortal, it can in no manner¹ perish. Those things which² are to be done to-day, do to-day, since the morrow³ is uncertain. (There are) many crimes (which) bad men do not commit, because they fear that they may be punished. Why shall I hear words since I see deeds? Zopyrus was laughed at⁴ by the others, because he blamed vices in Socrates, which the latter had not. Many comets we do not see, because they are obscured by the rays of the sun. Men wonder at⁵ eclipses of the sun, because they happen rarely, and they wonder at eclipses of the sun more than of the moon, since the latter are more frequent⁶. There was an immense number of captives whom

Hannibal sold since they were not redeemed by their folks. No one loves his country because it is great, but because it is his own. Cicero was called the father of his country, because by his⁷ prudence and vigilance the conspiracy of Catiline had been detected. The Aeduians complained that Ariovistus had led a great army of Germans across the Rhine into Gaul.

¹nullō mōdō ²quae, *those things which* ³dies crastīnus ⁴dēridēre ⁵mīrōr-
-ārī ⁶crēbēr, -rā, -rūm ⁷Say: of him

Conditional Sentences.

SYNTAX 218—224.

Manent ingenia senibus, modo permaneat studium et industria. Si dies est, lucet. Si quis id fecerit, imprudentem eum dixeris. Facerem si possem. Si verum respondere velles, haec erant dicenda. Parvisunt foris arma, nisi est consilium domi. Aequitas tollitur omnis, si suum cuique habere non liceat.

71. You will be sad if you are¹ alone. If the masters of the houses are not at home, danger more easily threatens the houses². Physicians if they could cure all diseases, would be very happy. Many neglect every thing³ honorable and virtuous⁴, provided they attain power. Provided we are sheltered and clothed against the storm, we care little for⁵ ornament. If you dwell⁶ near⁷ a lame person, you will learn to limp. The Gauls suffer with an even mind all the outrages of war, provided only they ward off the outrage of slavery. A countryman once hired a piece of land from Jupiter on this condition⁸ that he should yield up to Jupiter half⁹ of the fruits if the god would do every thing, would send rain, make a clear sky, send breezes, at his pleasure¹⁰. Laws were invented for no other reason¹¹ than that¹² citizens might be kept safe. If all people¹³ had collected their misfortunes into one place, each one would prefer to carry¹⁴ his own back¹⁴ home rather than accept his hears from¹⁵ the common heap of miseries. An innocent person, if he is accused, can be acquitted; a guilty person, unless he shall have been accused. cannot be condemned.

⁴Fut. ²Dat. ³omnia ⁴rectūs, -ā, -ūm ⁵Acc. ⁶Subjunct. ⁷juxtā ⁸Abl. ⁹dimidia pars ¹⁰ad ipsius nutum, *at his pleasure* ¹¹nulla alia de causa ¹²nisi ut ¹³cuncti, *all people* ¹⁴reportare ¹⁵ē, ex

Concessive Conjunctions.

SYNTAX 225—229.

Licet fremant omnes, ego non tacēbo. Quamquam festīnas, non est mora longa. Nihilominus eloquentiæ studendum est, etsi ea quidam perverse abutuntur. Atticus honores non petiit, cum ei patērent.

72. No one, however rich he may be, can dispense with¹ the help of others. A good man will not do what is base although it may bring² him money. Although the Romans were the conquerors of almost the whole world, nevertheless their³ greed was not yet satisfied. Beware⁴ of telling a falsehood; for God hears every thing, although⁵ men may not hear. Socrates although he was the most innocent of all men, nevertheless was accused and condemned. Although⁶ truth obtains no patron or defender, yet it is defended by⁷ itself. A dwarf is not great, although⁸ he stand⁹ on a mountain; a colossus will retain⁹ its magnitude, even if¹⁰ it stand¹¹ in a well. Though⁶ ambition itself be a fault, yet it is often a cause of virtues. Although the ground¹² was unfavorable¹³, nevertheless Cæsar determined to attack the enemy. Granted that Rome was founded before the time of Romulus, nevertheless the Roman historians begin with¹⁴ him. However full thy coffer may be, I do not consider thee rich while I see thee unsatisfied¹⁵. Though¹⁶ glory may not¹⁷ possess¹⁸ anything¹⁷ in itself, yet it follows virtue like¹⁹ (its) shadow.

¹carēre w. Abl. ²afferre, Fut. ³Say: of them ⁴cavēre nē ⁵etsi ⁶licēt ⁷pēr
⁸consistō, -ēre, Perf. ⁹servō, -āre ¹⁰ētiamsi ¹¹stāre, Perf. ¹²locūs, -i
¹³iniquūs, -ā, -ūm ¹⁴ā ¹⁵inānis, -ē ¹⁶etsi ¹⁷nihil ¹⁸habere ¹⁹tamquām

Comparative Conjunctions.

SYNTAX 230. 231.

Ita tibi rem commendo, tamquam si tua res agātur. Ut aurum igni, sic benevolentia fidelis periculo aliquo perspicī potest. Metelli sperat sibi quisque fortunam, proinde quasi plures fortunati sint, quam infelices.

73. Apelles, a very illustrious painter, had painted Alexander the Great on horseback¹. The king praised the likeness less than it deserved. But when Alexander's horse neighed

to the painted horse as if it were a real steed, "Your horse, O king," said Apelles, "appears to be a better judge² of the art of painting than you (are³)". So live with men as if God saw you; so speak with God as if men heard you. We ought to live⁴ as if we lived in the sight of all men. We should so think⁵ as if some one could look into our inmost breast. It is foolish in grief⁶ to pluck out one's hair, as if sorrow⁷ could be lessened⁸ by baldness. Like swallows in summer time, so false friends are at hand in the serene time of life. Xerxes sent 4000 armed men to Delphi to plunder⁹ the temple of Apollo, as if he were carrying on war not only with the Greeks but with the immortal Gods. Many noble Romans, for instance Camillus, Curius Dentatus, Cincinnatus and others, cultivated their fields. My brother treats me as if I were a king. Virtuous men always act in such a manner¹⁰ as if all (men) were looking at them. Those who injure¹¹ some¹² in order to be liberal towards others¹², are guilty of¹³ the same injustice as if they appropriated¹⁴ other people's property.

¹equitans, -tīs ²pēritiōr, a better judge ³not to be translated ⁴vivendum est ⁵cogitandum est ⁶luctūs, -ūs ⁷maerōr, -ōris ⁸lēvō, -ārē ⁹Say: who might plunder ¹⁰sic ¹¹nōcēō, -ērē ¹²alius ¹³guilty of = in the same injustice ¹⁴in suam rem aliēna convertēre, to appropriate other people's property

Relative Clauses with Subjunctive.

SYNTAX 232—238.

Pyrrhus ad Romānos legātum misit, qui pacem aequis conditionibus petēret. Artaxerxes comparāvit exercitum quem in Graeciā mittēret. Nulla vis tanta est, quae non debilitāri possit. Ea est Romāna gens, quae victa quiescere nesciat.

74. You may read a good book again and again; but many books do not deserve¹ to be read a second time. Words were devised not to conceal but to reveal truth. There is no speed which can be compared with the speed of the mind. Nothing is so useful that it cannot become hurtful by abuse. There is no grief which length of time may not diminish and assuage. There is nothing which God cannot accomplish and indeed without any² labor. What lurking place is there into

which the fear of death may not enter! There have been many found who were ready to give up³ not only their money but even life for their country. There are some who seek⁴ money more ardently than learning. There is no one who hates himself. There is hardly a⁵ night during which⁶ we may not dream. The old man plants trees to benefit⁷ the next generation. Aristides was expelled by the Athenians, because he was called the Just in preference⁸ to others⁹. Cæsar gave rewards to brave soldiers, that they might defend more bravely what they had acquired.

¹non satis digni sunt ²ullus ³profundēre ⁴appetēre ⁵nulla fere ⁶quā ⁷Say: which may benefit ⁸praeter ⁹ceterī, -ae, -ā

75. If there is anything which feels neither pleasure nor pain, that cannot be an animal. The government of the world has nothing in it¹ that can be found fault with². If you wish³ to compare riches with virtue, riches will appear hardly fit⁴ to be the waiting-maid of virtue. Caninius was (a man) of wonderful wakefulness⁵, since during his whole consulship he did not see sleep. Nero was given to⁶ uncommon luxury since he fished with golden nets. King Philip called in Aristotle (to be) the teacher of his son Alexander that he⁷ might receive from him both rules for⁸ acting and speaking. The losses of reputation and credit are greater than can be estimated. There is none of all whom I now wish to see more than you. Laws have been invented that they⁷ might speak with all in one and the same language⁹. In all times fewer have been found who conquered their desires than the forces of the enemy. Although Aristides distinguished himself so much¹⁰ in moderation¹¹, that he alone, as far as we have heard, was surnamed¹² the Just, yet he was punished with an exile of ten years. I fear I shall increase the labor while I wish to diminish it. There is nothing that cannot be bought if you will give as much as the seller wants. There is nothing more disgraceful than to carry on war with those with whom you have lived on intimate terms¹³.

¹sē ²reprehendēre ³vellē, Fut. ⁴vix satis idoneus, hardly fit ⁵Abl. of quality ⁶given to = of, Gen. of quality ⁷that he = quī ⁸Gen. Gerund. ⁹vox, Abl. ¹⁰adēo ¹¹Abl. without Prep. ¹²cognomine appellāre ¹³familiaritē

Imperative.

SYNTAX 240—245.

Die cur hic. Cura, ut valēas. Apud iudices vera loquitor. Nihil gratiae causa feceris. Puer ne telum habēat. Nocturna sacrificia ne suntu. Noli me tangere. Cave credas. Fac ne quid aliud cures.

76. Pray and work. Get up, boys, right early in the morning¹. Learn or depart². Philip, king of the Macedonians, used to say: Fight with silver weapons, and you will conquer every thing. Attalus, king of the Pergameans, left this will: The Roman people shall be the heir of my goods. Let the other³ side also⁴ be heard. A good book you should read a second time. Reverence God, reverence (your) parents and those whom nature has given you in place⁵ of (your) parents. Do not admire all things which have a show of glory. Let us imitate the example of Christ who ³blessed his very enemies. Look to⁶ the mind of a man, not his forehead. Let no one despair, God will give to every one what will benefit him most. Of⁷ two evils choose⁸ the less, of two vices neither. Do not put off a pressing affair till⁹ to-morrow¹⁰. Let the right hand carry the sword, the other display¹¹ peace. Add not fire to fire. Be ye not¹² disheartened¹³ even¹⁴ in the greatest danger! The conqueror should spare the enemy. Let there be a sound mind in a sound body. Before old age take care¹⁴ that you live well, in old age, that you die well.

¹bene mane, *right early in the morning* ²discedere ³alter ⁴et ⁵locō ⁶spec-
tare ⁷e, ex ⁸eligere ⁹in w. Acc. ¹⁰dies crastinus ¹¹monstrare ¹²ne...quidē,
not even ¹³animos dimittere, *to be disheartened* ¹⁴curare

Infinitive.

SYNTAX 246—250.

Imperare sibi maximum est imperium. Necesse est mori. Non esse cupidum pecunia est. Omnes homines student beati fieri.

77. It is easy to do harm, difficult to do good. It is the first virtue to fly vice. To dwell in the city is irksome to him who has been accustomed to live in the country. It is beautiful to speak the truth¹, it is more beautiful to hear (it) willingly. To die is not to perish. All who wish to live according

to nature, will obey² divine and human law. If you wish to subject all things to yourself, subject yourself to reason. It is mean to prefer money to friendship. He who has accustomed himself to lie, will easily steal. I have never wished to please the people³, for what I know the people do not approve, what they approve I am ignorant of. To lose a friend is the greatest of losses. Very many cannot govern their passions, and yet they wish to rule others. Life itself teaches very many to be wise. Nothing is more miserable than on account of money⁴ to despise God. I have often been sorry for having spoken, for having been silent, never. All who wish to transact⁵ great affairs⁶ are accustomed to think long. All men strive for⁷ liberty, but not all have learned to be free. It is better a thousand times to perish than not to be able to live in one's own state without a guard of armed men. To be content with one's own possessions⁸ is the greatest riches. It is always advantageous⁹ to be a good man, because it is always honorable.

¹vērŭm, -ī ²pārērē, w. Dat. ³pōpŭlŭs ⁴nummī, -ōrŭm ⁵āgērē ⁶nē-gōtīŭm, -ī ⁷pētērē, to strive for ⁸rēs ⁹ūtīlīs, -ē

Accusative with the Infinitive. (Subject)

SYNTAX 254.

Verum est amicitiam nisi inter bonos esse non posse. Omnibus bonis expedit salvam esse rempublicam. Legem brevem esse oportet. Constat ad salutem civium inventas esse leges. Illis timidis et ignavis licet esse.

78. It is certain that children are loved by (their) parents. It is agreed that laws were invented for the safety of citizens. It is true that upon this earth no one is always happy. It can easily be understood that the mind both hears and sees, and not those parts which are, as it were¹, the windows of the mind. A liar should² have a good memory³. It can be truly⁴ said that a magistrate is a speaking law, but a law a mute magistrate. It is agreed among all writers that Romulus was the first king of the Romans. It is handed down⁵ to us by the poets that a woman was the cause of the Trojan war. It is known that the Romans were often conquered by Hannibal.

It is probable that most⁶ stars are suns. It is certain that the world is the work of God. It is a crime for⁷ children to be ungrateful towards (their) parents. It is evident that nobody is without faults. To have been rich is a small consolation. It was not lawful⁸ for a patrician to be made tribune of the people. It was known that Cæsar would make war⁹ upon the Britons. It is right that a victor spare the vanquished.

¹quāsi, as it were ²oportet ³memorem esse, to have a good memory ⁴vērē
⁵tradere ⁶plerique ⁷Acc. ⁸licet ⁹bellum inferre alicui

79. How foolish it is to trust too much to prosperity! It is credible that the world was made for the sake of men. It becomes all men who consult about¹ doubtful affairs to be free² from anger and partiality. It is necessary that the world be governed by God. It is well known that the inhabitants of the Balearic Islands implored the aid of the Roman army against an excessive multitude of rabbits. It is more difficult to bear wisely good fortune than bad³. It has never been heard that a crocodile was injured by an Egyptian. Certain it is that many people die daily. There is a story that Remus, in mockery⁴ of his brother, leaped across the new walls of Rome. It is fitting⁵ that a narrative should have three things⁶: that⁷ it be short, clear and probable. It is well known that all Sicily had been anciently dedicated to Ceres and Proserpina. Nothing is more difficult for friendship⁸ than to continue down to⁹ the last day of life. It is necessary that every mortal body should perish some time¹⁰. Would it not¹¹ be better¹² for you⁸ to be dumb than to be eloquent to¹³ the ruin of others? It concerns me much that you all should be good boys. It is becoming that our country should be dearer to us than our very selves¹⁴. It is an excellent precept of wisdom, that each one of us ought¹⁵ to have a greater regard¹⁶ for that time¹⁷ which will follow¹⁸ after our death than for that short and scanty (time) which¹⁹ we have in this life.

¹dē ²vacuus, w. Abl. ³Say: good than bad fortune ⁴Dat. ⁵convēnit ⁶tria
⁷ut ⁸Acc. ⁹usquē ad ¹⁰aliquo tempore ¹¹nonnē ¹²praestat ¹³in, w. Acc.
¹⁴nosmetipsi ¹⁵debere ¹⁶cūra ¹⁷Gen. ¹⁸consēqui ¹⁹quō

Accusative with the Infinitive. (Object)

SYNTAX 255.

Spero me mox reditūrum esse. Alexander dicēbat se filiū Jovis esse. Sentimus calēre ignem, nivem esse albam, dulce mel. Orphēum poētam docet Aristotēles numquam fuisse.

80. I know that I am mortal. We know that we are mortal. We know that the sun is larger than the moon. You see that there is nothing so like death than sleep. Who has not heard that the Romans were conquered by Hannibal near¹ Cannae? We know that the sun is very far² distant from the earth. Anaxagoras denied that snow is white. We see that fire is the cause of heat. We see that the moon is sometimes eclipsed by the shadow of the earth. All believe that the knowledge of future things is not very³ useful to us. History relates that Rome was founded by Romulus. Every body considers his own misfortune⁴ the most grievous⁵. We see that death is common to every age; still⁶ a youth hopes that he will live long which he⁷ cannot hope for (when⁸) old. Know you not that kings have long hands? Experience teaches that our life is subject to many dangers. We know that the alternation⁹ of day and night is caused by the revolution¹⁰ of the earth around its axis. Demaratus informed¹¹ the Lacedæmonians by letter that Xerxes was getting ready for war¹². There is no hope of his returning soon. You have never heard that fools are pleasing to sensible people. Who will deny that virtue is the greatest riches?

¹āpūd ²longissīme ³parum, not very ⁴cālāmītās, -ātīs ⁵mīsēr, -ā, -ūm ⁶āt ⁷īdēm ⁸not to be translated ⁹vīcissītūdō, -īnīs ¹⁰mōtūs, -ūs
¹¹certiōrem facere ¹²bellum parare

Use of the Infinitive after Verbs of *Declaring* and *Perceiving*.

SYNTAX 256—258.

Credo eum scribēre; credēbam eum scribēre. Credo eum scripsisse; credēbam eum scripsisse. Credo eum scriptūrum esse; credēbam eum scriptūrum esse. Romāni putābant fore ut Galli vincerentur.

81. The ancient Greeks and Romans thought there were many gods. We perceive by the touch that stones are hard.

Alexander hearing that Dareus was raising¹ immense² bodies³ of soldiers, said: One wolf is not afraid of many sheep. Aristotle asserts⁴ that there never was a poet Orpheus. Most people⁵ say that their own dangers are nearer to them than those of others⁶. Solon said that before death no one ought to be called⁷ happy. Many Romans believed that Germany could not be inhabited⁸ on account of the cold. Who does not know that griefs⁹ are assuaged by tears? They say that Romulus was brought up among shepherds. Lucilius says that Crassus once laughed in (his) life. The Epicureans said that nothing was better¹⁰ than a life of ease¹¹. Socrates used to say that the appetizer of food was hunger, of drink thirst. The oracle of Delphi said that Socrates was the wisest of all men. Cæsar and Tacitus write that the Germans were of immense bodily¹² stature. Cæsar found that most¹³ (of) the Belgians were sprung¹⁴ from¹⁵ the Germans and anciently brought across¹⁶ the Rhine. Herodotus says that by the Persians nothing was judged baser¹⁷ than lying.

¹parāre ²innūmērābīlīs, -ē ³copīae ⁴docēre ⁵plurīmi ⁶aliēnus ⁷Gerundive
⁸incolēre ⁹dolor ¹⁰praestabīlīs, -ē ¹¹ōtīōsūs, -ā, -ūm ¹²Say: of the body
¹³plērīque ¹⁴ōrīōr, -īrī ¹⁵ā ¹⁶transducō, -ērē ¹⁷turpīs, -ē

Accusative with the Infinitive after Verbs of *Will and Desire.*

SYNTAX 259—261.

Cupio me non dissolutum vidēri. Milites quod jussi sunt faciunt. Lex recte facere jubet, vetat delinquere. Meum factum abs te probari gaudēo.

82. A youth commonly¹ hopes that he will live long. In war times we hope that the good cause shall at length² triumph. Cræsus, king of Lydia, ordered all his treasures to be shown to Solon. Xerxes ordered the sea to be scourged³. Your parents wish you to be diligent and pious, they do not wish you to have bad friends. We hope that from this life we shall go⁴ to another and happier life. Nature herself bids us to be thankful. All wish to live happily. You promised to come, but you did not come, Remember that you will die, One⁵ of the con-

suls was ordered to go with an army to Africa. The Romans ordered the Carthaginians to leave the town and to live somewhere else⁶. The thirty tyrants caused the best citizens of Athens to be thrown⁷ into prison. We rejoice that our country is saved from those perils. I have often wondered that the countless army of the Persians was vanquished by the small handful⁸ of Greeks. The Pythian Apollo bids us know ourselves. The father forbids his son to come into his sight⁹. Your teachers praise you for¹⁰ learning so diligently. The Egyptians believed that the souls migrated from¹¹ the bodies of men into the bodies of animals.

¹plerumque ²tandem ³flagellis caedēre ⁴venīre ⁵alter ⁶ālīcūbī ⁷conjicere
⁸mānūs, -ūs ⁹conspēctūs, -ūs ¹⁰quōd ¹¹ex

Nominative with the Infinitive.

SYNTAX 262—267.

Adesse equites nuntiabantur. Omnibus videmur recte fecisse, quod amici causam defenderimus. Ne fando quidem auditum est crocodilum aut ibim aut felem violatam esse ab Aegyptio. Te suspicor iisdem rebus, quibus me ipsum, commoveri.

83. Xanthippe, the wife of Socrates, is said to have been cross and quarrelsome in a high degree. Lycurgus persuaded the Lacedæmonians that he had received his laws from Apollo. It seems as if Sicily was once joined¹ to Italy. They say that Plato came to Italy to² make the acquaintance³ of the Pythagoreans. The Phœnicians it is said were very experienced sailors. Philip, king of the Macedonians, used to say⁴ that all forts could be captured into which only⁵ a donkey laden with gold could climb up. Most people love those friends most from⁶ whom they hope they will gain⁷ the greatest advantage⁸. Ceres is said to have first taught men the use of corn. Tacitus who has most accurately described the manners of the Germans and the situation of their country, is believed to narrate not only what he heard⁹ but also what he himself saw¹⁰. Thales of Miletus is said to have first predicted an eclipse of the sun. A miser is grieved¹¹ that his neighbor is richer than himself.

Homer is said to have lived in the time¹² of Lycurgus. The discipline of the Druids is supposed to have been devised in Britain and hence brought across¹³ into Gaul.

¹adhaerēre, *to be joined* ²ūt ³cognoscere ⁴Imperf. ⁵mōdō ⁶ex ⁷capere
⁸fructūs, -ūs ⁹audita, -ōrūm, *what he heard* ¹⁰Perf. Subjunct. ¹¹aegre
patī ¹²Plur. ¹³transfere

Simple Questions.

SYNTAX 268—275.

Quis non paupertatem extimescit? Unde dejectus est Cinna? ex urbe. Quare vitia sua nemo confitetur? Potestne hic tacere? Num vespertilio avis est? Nonne poetae post mortem nobilitari volunt? Numquid duas habetis patrias?

84. What is the sun? Is not iron far more useful than gold? Is the body mortal? Is the soul immortal? Is gold more excellent than wisdom? Are crocodiles fishes? Do we not owe the greatest thanks to our parents? Why were you not in school yesterday? Were you sick? Is man alone on this earth endowed with reason? Where are those who have been in the world before us? Shall a wise man be wretched when he is poor? Were you in school when I was at your house yesterday? Who was more eloquent than Demosthenes? What is sweeter than honey? To whom have you lent your book? How many years did Alexander the Great reign? Of what parts¹ does man consist²? In what year did the first Punic war break out³? Are they worthy of life who do nothing praiseworthy? Is each one the⁴ happier the⁴ richer he is? Are they all cowards who are taken in battle? Did the Athenians do right⁵ in driving⁶ Aristides from the state? Does anybody be angry with boys⁷ whose age does not yet know⁸ the distinctions⁹ of things? If a father should try¹⁰ to betray his country, will the son be silent? Where or of what sort¹⁰ is your mind? Can you tell?

¹Abl. ²constare ³exardescō, -ērē ⁴ēō...quō ⁵rectē facere ⁶Say: *that they*
drove ⁷Dat. ⁸nōvī, -issē ⁹discrimen, -inīs ¹⁰cōnōr, -ārī, Fut,
¹¹quālīs, -ē

Disjunctive Questions.

SYNTAX 276—280.

Vosne Domitium, an Domitius vos deseruit? Utrum hoc tu parum meministi, an ego non satis intellexi? Quid istic tibi negotii est? Mihine? Ita. — Estne frater intus? Non est. — Dic, quaeso, tunc es Myconius? Non sum.

85. Is the sun or the moon the greater? Whether is gold or silver the heavier? Have you been at home or at school? Have you been at home or not? Is the bat a bird? By no means. — Does not the perusal of this book delight you? It delights me, indeed. — Is there anything more excellent¹ than virtue? Nothing, indeed. — Is the sun larger or smaller than the earth? Is the mind immortal, or will it perish together with the body? Are you laughing or crying? Is this your house? Yes. — Is the world governed by the providence of God or by chance? Does wisdom alone make us happy or not? Do not men often despise the better²? Did you read the book which I sent you the other day³? No, I did not. Did you write this letter or your brother? All wicked men are slaves⁴; or is he free who is a slave⁵ to his lust? Don't you see the large flock of sheep in our meadow? Yes, I see the sheep, and the dog, but no shepherd. Are we not children of one parent? Certainly. How long have you been in the city, my friends? Six days. Are these your words or not? Is Fabricius unhappy because he himself digs his own ground⁶? Was your friend in need⁷? Nay⁸, he was wealthy.

¹praeclārūs, -ā, -ūm ²mēliōrā, -ūm ³nūpēr, the other day ⁴servūs, -ī ⁵servīre, to be a slave ⁶rūs, rūris ⁷egēō, -ērē ⁸immō

Indirect Questions.

SYNTAX 239. 275. 276.

Nescio num pater domi sit. Dubito, num idem tibi suadere quod mihi debeam. Quaeritur, utrum Carthago diruatur, an Carthaginiensibus reddatur, an colonia eo deducatur. Disce quid sit vivere. Dii utrum sint, necne sint quaeritur.

86. Charles, bring me word¹ whether your brother is at home, The mind itself does not know what the mind is, Where

have you been? Tell me whether you were in school yesterday? Your father does not know where you have been. It is doubtful whether he is a good² man or a bad one. In former times it was a question whether the earth was round. It is uncertain how long the life of every one of us will be. People do not understand how great an income³ frugality is. All ask if he be rich, no one if he be good. It is uncertain what shall be to-morrow. How long man shall be on earth is unknown to him. Whether the number of stars be even or odd is uncertain. Which⁴ of you is the older? I do not know which of you is the older. Why did you not come to me? Tell me why did you not come to me. Will the physician ask a sick person whether he will⁵ be healed? Tell me does it hail in summer or in winter? Whether or not wisdom makes men happy is a question⁶. It makes great difference⁷ whether an injury was done by chance or on purpose⁸. It is uncertain in what place death is looking for⁹ you; therefore¹⁰ do you look for it in every place. Is there one world or several¹¹? The question is whether there is one world or several.

¹rēnuntiāre ²probus ³vectigal ⁴uter ⁵velle ⁶quaeritur, *it is a question*
⁷multum interest, *it makes great difference* ⁸de industriā ⁹expectare ¹⁰itāque
¹¹plures

87. Xenocrates when he was asked why he was almost always silent replied: Because I have been sorry¹ sometimes² for having spoken, for having been silent never. Thales being asked what was most³ common to men replied: Hope, for even they have that who (have⁴) nothing else. Who has read this book? Tell (me⁴) who has read this book. Is it not plain⁵ that this whole world is governed by God? It can hardly be told with how many and how great dangers human life is surrounded⁶. Judges are accustomed to ask the defendants by what causes they were driven⁷ to⁸ those crimes of which they are accused. Can the fish love the angler? Are you so foolish that you should believe all these things to have been made by chance? It is uncertain what each night or day may bring forth. The magnet is a stone which lures⁹ and attracts¹⁰ iron; the reason why it happens I cannot tell¹¹; that it actually¹²

happens you will not deny. Many tribes do not know why the moon is eclipsed¹³. Alexander's friends asked him¹⁴ whom he made heir of the throne. I am inclined to think¹⁵ that Hannibal was more wonderful in adversity than in prosperity. It is asked whether virtue can be secured¹⁶ by nature or by education¹⁷. Faustus compelled by necessity, informed Romulus who was (his) grandfather, who (his) mother. We will consider what he has done, what he is doing, what he is going to do.

¹paenitet ²aliquando ³maxīme ⁴*not to be translated* ⁵perspicūus ⁶circumdāre (Perf.) ⁷impellere ⁸ad ⁹allicere ¹⁰ad se attrahere ¹¹afferre ¹²omnino ¹³dēficere, *to be eclipsed* ¹⁴Say: *the friends asked Alexander* ¹⁵haud scio an ¹⁶efficere ¹⁷doctrīna.

Oratiō recta. — SYNTAX 281.

88. A certain man flogged his servant principally on account of his laziness. The latter began to cry out: "Why do you flog me? I have done nothing." — "Exactly for this very reason¹ I flog you", replies the master, "because² you have done nothing."

¹proptēr id ipsūm, *for this very reason* ²quōd

An ant in winter time dragged from her hole the grains which she had prudently¹ collected in summer and was drying them. A hungry cricket asked her to² share³ something with him⁴, to whom the ant said: "What were you doing in the summer?" Then the other answered: "I had no time⁵ to⁶ think of⁷ the future, I roved about chirruping among⁸ the hedges and pastures." The ant laughing and carrying the grains back spoke thus: "If you chirruped in summer, go⁹ dance now in winter."

¹Adject. ²ut ³impertire ⁴Dat. ⁵otīūm est ⁶ut ⁷dē ⁸pēr ⁹agē

A lion stricken in years¹ feigned sickness. Then several beasts came to² visit the sick king who immediately devoured them. But the wily fox stood before the cave at a distance saluting the king. The lion asked: "Why do you not enter?" The fox replied: "Because I see many footsteps of those³ entering, but none of those³ departing."

¹Abl. ²ad w. Acc. Gerundive ³not to be translated

89. A gnat perched¹ on the horn of a bull said: "If I oppress you by my weight², I will fly off immediately³." But the bull replied: "It is no matter⁴ to me whether you stay or fly off, for I have not felt you at all⁵."

¹sēdens ²mōlēš, -īs ³prōtīnūs ⁴nihil intērest ⁵prorsūs.

A cuckoo questioned a starling which had flown from the city: "What do people say of my song? What of the nightingale?" — "They praise the song of the nightingale most particularly", says the starling. "What about the lark?" — "A great many¹ praise its² song also," answers the starling. "And what do they say about the quail?" — "Some also are delighted with its voice." — "What, pray³," asks the cuckoo, "do they think of me?" — "That," replied the starling, "I cannot say, for nobody makes mention of you." The cuckoo angry says: "Therefore, I will always speak of myself⁴."

¹permultī ²hīc ³tandēm ⁴de me ipsē.

Aristides, among the Athenians, and Epaminondas among the Thebans, are said to have been such lovers¹ of truth that they never told a lie even in jest. Atticus, likewise, with whom Cicero lived in the greatest intimacy, never told nor could bear² a lie. "I hate the man", Achilles used to say, "as much as I do³ the gates of Pluto, who says one thing⁴ and thinks another⁴." — "Liars", Aristotle was wont to observe, "gain⁵ this, that when they have spoken the truth, they are not believed⁶."

¹adēo amans ²pātī ³aequē āc, *as much as I do* ⁴ālīūd. .ālīūd ⁵consēqui ⁶Say: *it is not believed to them.*

Oratiō Oblīqua.

SYNTAX 282—283.

Apud Hypānim fluvīum, inquit Aristotēles, bestiōlae quaedam nascuntur, quae unum diem vivunt.

Apud Hypānim fluvīum Aristotēles ait bestiōlas quasdam nasci, quae unum diem vivant.

90. Bitter enemies deserve better of¹ some people than those friends who seem obliging; the former² often tell the truth, the latter² never.

Cato used to say that bitter enemies deserved better of some people than those friends who seemed obliging, that the former often told the truth, the latter never.

Scipio when he was styled king by the Spaniards said: "The name of general which³ my soldiers have called me, is to me the greatest; the kingly name, elsewhere great, is intolerable at Rome; I beseech you to⁴ abstain from the appellation of king.

Diogenes used to boast how much⁵ he excelled even⁶ the king of Persia in happiness. "To me", says he, "nothing is wanting, to him nothing will be ever enough; I do not desire his pleasures, he can in no manner attain⁷ to mine."

Tiberius wrote to the governors of the provinces the following⁸: It is the duty of a good shepherd to shear, not to skin, his sheep.

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Diogenes used to boast how much he excelled even the king of Persia in happiness (by saying) that to himself nothing was wanting, to the king nothing would be enough; that he did not desire the king's pleasures, and the king could in no manner attain to his.

Tiberius wrote to the governors of the provinces that it was the duty of a good shepherd to shear, not to skin, his sheep.

¹dē ²illē. ³hīc ⁴quō ⁵ūit ⁶quantō ⁷ipsē ⁸consēqui, to attain to ⁹haec

Oratīo oblīqua into oratīo recta.

91. Inter aliā clara somnīa traditur hoc: cum duo quidam Arcādes familiāres iter facerent, et Megāram venissent, altērum ad caupōnem devertisse, ad hospitem altērum. Qui ut cenātī quiescerent visum esse in somnīs ei, qui erat in hospitio, illum altērum orāre ut subveniret, quod sibi a caupōne interitus pararetur; eum primo perterritum somnīo surrexisse; dein cum se collegisset, idque visum pro nihilo habendum esse duxisset, recubuisse; tum ei dormienti eundem illum visum esse rogāre, ut quoniam sibi vivo non subvenisset, mortem suam ne inultam esse pateretur; se interfectum in plaustrum a caupōne esse conjectum, et supra stercus injectum; petere

ut mane ad portam adesset priusquam plaustrum ex oppīdo exīret. Hoc vero eum somnīo commōtum, manē bubulco prae-
sto ad portam fuisse; quaesisse ex eo, quid esset in plastro;
illum perterritum fugisse, mortūum erūtum esse; caupōnem
re patefacta poenas dedisse.

Matrem Phalarīdis scribit Pontius Heraclīdes, doctus vir,
auditor et discipūlus Platōnis, visam esse vidēre in somnis
simulacra deōrum, quae ipsa domi consecravisset: ex his Mer-
curium e patēra, quam dextra manu tenēret, sanguinem visum
esse fundēre: qui cum terram attigisset refervescēre viderētur
sic ut tota domus sanguine redundāret.

Quod matris somnium immānis filiī crudelitās comprobāvit.

Hannibālem Caelius scribit, cum columnam aurēam, quae
esset in fano Junōnis Laciniae auferre vellet, dubitaretque
utrum ea solida esset, an extrinsēcus inaurata, perterebravisse,
cumque solidam invenisset, statuissetque tollere, ei secundum
quiētem visam esse Junōnem praedicere, ne id faceret, minā-
rīque si fecisset, se curatūram ut eum quoque oculum, quo
bene vidēret, amittēret; idque ab homīne acūto non esse
neglectum. Itaque ex eo auro, quod exterebrātum esset,
buculam curasse faciendam, et eam in summa columna
collocavisse.

Apud Agathoclem scriptum in historia est, Hamilcārem
Carthaginiensem, cum oppugnāret Syracūsas, visum esse au-
dīre vocem, se postridie cenatūrum Syracūsas: cum autem is
dies illuxisset, magnam seditiōnem in castris ejus inter Poenos
et Siculos milites esse factam; quod cum sensissent Syracūsani,
improvīso eos in castra irrupisse, Hamilcāremque ab iis vi-
vum esse sublātum.

Ita res somnium comprobāvit.

Oratio recta into oratio oblīqua.

92. Ubi ad fines Scythārum pervēnit Alexander, unus ex
eōrum legātis haec inter alia multa dixit:

Quid nobis tecum est? Numquam terram tuam attigimus.
Annon licet nobis, qui in vastis silvis vivimus, ignorare quis

sis, et unde venias. Nec servire ulli possumus, nec imperare desideramus. Major fortiorque es fortasse quam quisquam, tamen alienigenam dominum pati nemo vult. Tu, qui te gloriaris ad latrones persequendos venisse, ipse omnium gentium latro es. Lydiam cepisti, Syriam occupasti; Persidem tenes, Indos petisti, jam etiam ad pecora nostra avaras manus porrigis. Quid tibi divitiis opus est, quae te esurire cogunt, ita ut, quo plura habes, eo acrius cupias, quae non habes? Denique si deus es, tribuere mortalibus beneficia debes, non sua eripere; sin homo es, id quod es. semper esse te hominem cogita.

Cum Astyagi mirum videretur. quod Cyrus puer, pincernam Sacam egregie imitatus in porrigendo sibi poculo ad bibendum, non praegustasset vinum, ut ille solebat, causam ab eo quaesivit. Cui Cyrus:

Metuebam, inquit, ne vino admistum venenum esset. Nam cum tu nuper die natali amicos convivio exciperes, Sacam istum venenum vobis infudisse animadverti. Videbam vos nec animis nec corporibus constare. Quae nos pueros facere vetatis, ea faciebatis ipsi; omnes simul vociferabamini, neque quisquam, quid ab altero diceretur, attendebat. Cantabatis ridicule admodum, jurabatis tamen cantum illum esse optimum. Quin etiam, cum surrexissetis ad saltandum, non modo non saltare ad numeros, sed ne recte quidem stare poteratis, prorsusque obliti eratis, et tu et illi, regem esse te.

Tum Astyages: An vero, inquit, fili mi, pater tuus cum bibit, non fit ebrius? — Numquam profecto, respondit ille, sitire enim tantum desinit.

Amasim, Aegyptiorum regem, cum admonerent amici, eum parum e regia dignitate facere, quod inter epulas jocaretur:

Qui, inquit, arcum habent, eum, cum est opus, intendunt, mox remittunt: si enim perpetuo intentus sit, frangatur necesse est, ita ut eo amplius uti non possint. Eadem est hominis ratio. Si assidue seria tractare et nihil sibi ad lulum indulgere velit, sensim membris aut animo captus fiet.

Reflexive and Reciprocal Pronouns.

SYNTAX 284—288.

Deum testantur opēra sua. Ubī orābant, ut Caesar sibi auxilium ferret. Caesar se ad suos recēpit. Ariovistus ait neminem secum sine sua perniciē contendisse.

93. Alcibiades carried on war not against his country, but against his enemies. His good fortune accompanied Caesar into Spain. I expect the father with his sons. Many through tedium¹ of life have brought death upon themselves². Cato stabbed himself in the breast³ with (his) sword. Physicians cannot heal themselves. Hannibal's own countrymen drove him from the state. A fight has its end when the foe is down⁴. By⁵ his works we recognize God who confers benefits on every one⁶. Tiberius Gracchus and his brother were killed by the senators. Cicero himself relates⁷ that the tomb of Archimedes was found by him. When Solon was asked why he had appointed⁸ no punishment for⁹ him who should have killed a parent, he replied that he thought no one would do that. Who is there that although he be young, knows¹⁰ he will live till evening? Antoninus Pius had this celebrated sentence of Scipio often in (his) mouth that he had rather save one citizen than slay a thousand enemies. To Fabia Dolabella saying that she was¹¹ thirty years old, "it is true" replied Cicero, "for I am hearing that now these 20 years¹²". Caesar declared that he had conquered not for himself, but for (his) country. Caesar's friends declared that he had conquered not for himself, but for (his) country. After the battle of Allia¹³ a great number of Romans fled to Veii, where they thought that they were safer¹⁴ than at Rome.

¹Abl. ²Dat. ³Say: to himself the breast ⁴jacērē, to be down ⁵ex ⁶Dat. ⁷nar-rāre ⁸constituere ⁹in w. Acc. ¹⁰Subjunct. ¹¹habere ¹²jam viginti annos, now these 20 years ¹³Alliensīs, -ē ¹⁴tūtūs, -ā, -ūm

Participial Sentences.

SYNTAX 297.

Caesar laudāvit milites fortiter pugnantes. Caesar auxilium tulit urbi ab hostibus obsessae. Quocunque te flexeris, ibi Deum vidēbis occurrentem tibi.

94. The master punishes the scholars who learn carelessly. Get yourself¹ riches which will last forever. The happiness of

a man who is still² living is not less uncertain and doubtful than the victory of a soldier who is still fighting. The examples of varying fortune are innumerable. The lion, being hungry, roars. A bow too much³ bent⁴ is broken. No one who looks at⁵ the whole earth, can doubt of⁶ the divine providence. A wise man gives with the greatest consideration choosing⁷ the worthiest. Clouds are formed⁸ from⁹ vapors which ascend into the air. An opportunity once lost¹⁰ will never return. The mind of him¹¹ who does evil¹² is never free¹³ from fear. The body of one¹¹ who sleeps lies like¹⁴ that¹¹ of one dead, but the mind lives. Flatterers do not praise less what should be blamed¹⁵ than what is praiseworthy. Alexander called the city which he had founded¹⁶, Alexandria. It is the way of timid people to fear those things which ought not to be feared¹⁵. Four hundred cavalry of the Helvetians fighting bravely put to flight four thousand of the Romans. He who has been struck by lightning does not see the flash of lightning. All the remedies you have applied¹⁷ sometimes do the sick more harm than good. Misers hide in chests their money which they have scraped together¹⁸ from every quarter.

¹sibi parāre ²adhuc ³nīmīum ⁴tendēre ⁵intuēri ⁶dē ⁷eligēre ⁸nasci ⁹ex
¹⁰praetermittēre ¹¹not to be translated ¹²male agēre ¹³sine ¹⁴ut ¹⁵Gerundive
¹⁶Say: founded by him (sē) ¹⁷Perf. Part., which have been applied ¹⁸which has
 been scraped together.

SYNTAX 298.

Alexander moriens anūlum suum dedērat Perdiccae. Quis potest, mortem metūens, beātus esse? Socrātis morti illacrimāre solēo, Platōnem legens. Romāni, complurībus proeliis ab Hasdrubāle fugāti, tamen spem salūtis non amisērunt.

95. Plato died while writing in the 81st year of (his) life. While sitting I plucked these grapes. Lions when satiated and not provoked are perfectly harmless. The nightingale sings while sitting, the lark during flight¹. Word was brought² to Cincinnatus while plowing that he had been made dictator. Hannibal having been made commander subdued in war³ all the tribes of Spain. Boys, while playing, are sometimes accustomed to imitate those things which⁴ are most serious.

Death overtakes⁵ many men without their thinking⁶ of it⁷. A rich man can often help a poor one, without robbing himself. The stars appear small to us, because they are separated⁸ from us by an immense space. Ducks cannot live without water, because they seek a great deal of food in the water. In the morning (time)⁹ and when declining¹⁰ towards the west, the sun has less (of) strength¹¹. Tigers attack all animals because they are always thirsting for¹² blood. Bees when provoked sting¹³ furiously¹⁴. Though ordered by the senate, yet Caesar did not disband his army. The unicorn is rightly regarded as fabulous, because it has never been seen. Caesar having got possession of Alexandria, gave the government¹⁵ to Cleopatra.

¹Say: *flying* ²nuntiāre ³bello superāre ⁴ea quae ⁵opprimere ⁶opinārī ⁷not to be translated ⁸sējungere ⁹tempus matutinum ¹⁰vergēre ad ¹¹minus virūm ¹²sitire ¹³aculēis pungere ¹⁴vehementer ¹⁵regnūm, -ī

SYNTAX 299—301.

Homērus et Hesiōdus ante Romam conditam fuērunt. Darēus pervenērat ad Arbēla vicum, nobilem sua clade factūrus. Miltiādes capitis absolutus, pecuniā multātus est.

96. We are accustomed to pass over¹ very many things² even though they are put before our eyes. Storks, when about to go away, assemble³ in a particular place⁴. A friend had come to take⁵ breakfast with me. The murder of Caesar, the dictator, appeared to some the worst, to others the most glorious⁶ deed. He who is about to purchase land must before⁷ all things look upon⁸ the water, the roads and the neighbors. The rhinoceros, when about to fight with an elephant is said to sharpen (its) horn on rocks⁹. He is a fool who when he is going to buy a horse does not examine the (animal¹⁰) itself but its cloth and bridle. Numa was made king in the forty first year after the founding of the city. The Greeks burnt Troy when taken. The soldiers of Anthony overtook Cicero in his flight¹¹. King Pyrrhus sent an ambassador to Rome to sue for peace. Tullus Hostilius in the 31st year of his reign (was) struck by lightning (and) burnt¹² with his house. When the Roman soldiers first saw elephants rushing¹³ against¹⁴ them, they were astonished and did not offer resistance¹⁵. The

Helvetii when they were about to seek new settlements, had burned¹⁶ all their towns and villages. Many people leave their country to seek other settlements. The return¹⁷ of the storks announces spring.

¹transire ²multa ³congregāri ⁴Abl. without Prep. ⁵sumere ⁶pulchēr ⁷prae
⁸intuēri ⁹Abl. ¹⁰not to be translated ¹¹fugere ¹²ardere ¹³irruere ¹⁴in ¹⁵alicui
resistere ¹⁶incendere ¹⁷redire

Ablative Absolute.

SYNTAX 302—304.

Pythagōras, Tarquiniō Superbo regnante, in Italiā venit. Bello Helvetiōrum confecto, legāti omnium civitātum ad Caesārem convenērunt.

97. When danger increases, strength increases. When the cause of disease has been found out, the physicians think that the cure has been found. When the sun rises, the stars flee. In summer the days are longer than the nights, because the sun shines¹ longer. When spring returns, the swallows return. After Troy was taken by the Greeks, Aeneas came (in)to Italy. Our labor is fruitless² when Nature opposes³. The Romans when (their⁴) city was taken by the Gauls retreated (in)to the Capitol. Day breaks⁵ when the sun rises; when it sets, night comes on. A wise man having lost all his goods, remains rich and that saying of Bias is known: "I carry my all with me." Excepting virtue nothing is more excellent than friendship. In many countries⁶ grapes do not ripen, the heat of the sun not being sufficient⁷. When one yawns, another yawns, too. Arts and precepts avail nothing without the help⁸ of nature. Tears fall in spite⁹ of us. With the melting¹⁰ of the snows rivers usually¹¹ swell. Among the Spartans nothing brought greater disgrace than to return from battle without¹² one's shield. What would restrain¹³ wicked men from crime if the fear of punishment were taken away? Hannibal having crossed the Alps came into Italy. Even¹⁴ after the wound is healed, a scar remains.

¹lucere ²irritus ³reluctari ⁴not to be translated ⁵lucescit ⁶rēgiō, -ōnis
⁷deficere, not to be sufficient ⁸adjuvare ⁹nolens ¹⁰solutus ¹¹Say: are wont ¹²Say:
having lost one's shield ¹³cohibere ¹⁴etiam

98. What enjoyment of life can there be when friendship is taken away? Jerusalem was demolished during the reign of Vespasian. Nothing can happen¹ unless² a cause precedes. At the approach of winter the swallows migrate (in) to warmer countries. If one dog barks, another also will at once bark. The Greeks, on the approach³ of the Persians, occupied Thermopylae. After the expulsion of the kings, the first consuls at Rome were Brutus and Collatinus. We cannot doubt that there is a God as nature herself teaches (it⁴). Schools are a great hope of one's country; when they flourish, the state also thrives⁵. For 44 years Mithridates carried on war with often varying fortune. We ought⁶ to be free⁷ from all fear, since God regulates human affairs. A wise man though he have lost all things, is to be considered rich. A rumor⁸ having been spread abroad that Numa Pompilius, a Sabine, was prominent for virtue and wisdom⁹, the Roman people passing over¹⁰ their own citizens made him, though¹¹ a foreigner, king. The judge who decrees¹² anything¹³ without hearing the other side, is charged with injustice. Eclipses are not seen everywhere, sometimes on account of the clouds, more frequently the globe of the earth intervening¹⁴. After the Carthaginians had been driven out, Sicily became a Roman province. The Gauls routed¹⁵ the army of the Romans on¹⁶ the Allia and approached the walls of the city. Cæsar after spending¹⁷ a few days in Syria, gave Sextus Cæsar, his friend and kinsman, the command¹⁸ of the legions and the province.

¹evenīre ²nisi ³advenīre ⁴not to be translated ⁵vigēre ⁶debēre ⁷expers, -tīs ⁸fama ⁹Abl. ¹⁰praeterīre (Abl. Absol.) ¹¹quamquā ¹²statuēre ¹³alīquid ¹⁴obstāre ¹⁵fundēre (Abl. Absol.) ¹⁶ad ¹⁷consumēre ¹⁸praeficēre w. Dat.,
to give the command of

Ablative Absolute with Nouns.

SYNTAX 305.

Deo adjutōre omnia efficere poterimus. Pausania duce Graeci ingentes Mardonii copias apud Plataeas fugaverunt. Tranquillo mari quilibet gubernator esse potest.

99. The ancient Germans wore skins, a great part of the body being naked. I do not send your son to New York

against your will. It thunders sometimes when the sky is serene. The Greeks under the leadership of Themistocles conquered the Persians at¹ Salamis. Pythagoras who first called himself a philosopher, flourished when Servius Tullius was king of the Romans. Under the guidance of nature the ancients comprehended that there was a God, but it was not agreed² among them what God was. Chilo, one of³ the seven wise men, because his son was victorious at Olympia, expired of excessive joy⁴. While Hannibal lived, the Romans did not consider that they were safe from⁵ treachery. Under the leadership of P. Cornelius Scipio the Romans crossed into Africa where, after a battle fought⁶ at¹ Zama, peace was granted⁷ to the Carthaginians seeking⁸ (it). From⁹ how many dangers has God delivered¹⁰ your life without your being aware¹¹ (of it)! The son died in (his) father's lifetime. The Gallic war was carried on under the command¹² of Cæsar. In the consulship of Manlius Torquatus and Gaius Atilius there was a triumph¹³ over the Sardinians, and peace being made in all places, the Romans had not a war on their hands¹⁴, a thing which¹⁵ happened but once from the¹⁶ foundation of the city to that time¹⁶, namely¹⁷ in the reign of Numa Pompilius.

¹ad ²convēnit ³ex ⁴Abl. ⁵ā ⁶committēre ⁷dare ⁸petēre ⁹e ¹⁰eripēre
¹¹sentiēre ¹²imperātor ¹³triumphātum est ¹⁴habēre ¹⁵a thing which, quod ¹⁶inde
 ab, from...to that time ¹⁷not to be translated

Genitive of Gerunds and Gerundives.

SYNTAX 310. 311.

Studĭum venandi apud Persas magnum fuit. Discipŭli discendi cupĭdi sunt. Multi propter gloriæ cupiditatem cupĭdi sunt bellōrum gerendōrum.

100. The art of writing was invented by the Phenicians. In a magnet there is¹ a wonderful power of attracting iron. Clothing² was at first invented for the purpose of keeping out cold. There are various ways³ of teaching and learning. The art of being silent and speaking at the right⁴ time is very difficult. Few men possess⁵ the ability to answer well and readily. God made the animals for the sake of men, as for instance the horse for carrying, the ox for plowing, the dog for hunting and

watching. Frugality is the knowledge of avoiding⁶ needless expenses. What cause for carrying on war is more just than the repulse of slavery! A desire seized⁷ Romulus and Remus of founding a city in those places where they had been exposed and brought up. Many men are more desirous of buying books than of reading (them⁸). The custom of against religion is bad and impious. The only art of the memory is practice. We came into the garden for the sake of taking a walk. Remember that youth is the time for learning. Monuments are erected for the purpose of testifying our admiration, respect and love. Cimon for the purpose of establishing⁹ peace between the Athenians and Lacedaemonians proceeded¹⁰ to Sparta. Nature has given us the means¹¹ of seeing ourselves: a clear fountain reflects¹² to every one his image. Wisdom is to be considered the art of living.

¹linest, there is ²vestēs, -iūm ³mōdūs ⁴suus ⁵esse, w. Dat. ⁶vitāre ⁷capēre ⁸not to be translated ⁹confirmāre ¹⁰contendēre ¹¹facultas ¹²reddēre

Dative and Accusative of Gerunds and Gerundives.

SYNTAX 312. 313.

Aqua nitrōsa utilis est bibendo. Tribūto plebs liberāta est, ut divites conferrent, qui onēri ferendo essent. E terrae cavernis ferum elicimus, rem ad colendos agros necessariam.

101. Not all water is good for¹ drinking. No age is too late² for learning. Blotting paper is not fit³ to write (upon). A husbandman ought to attend to tilling his fields. Night-time is more suited to sleeping than to studying. Brave soldiers are ready to undergo all dangers. We are not only inclined to learn but also to teach. Twilight is more suitable for conversing than for reading or writing. Goose quills are more adapted to writing than reed-pens which the Greeks and Romans used. Amusements will benefit boys, because boys after amusements bring more energy to (their) studies⁴. Oxen are not proper for carrying burden. Pythagoras went to Babylon to learn⁵ the motions of the stars and inquire into⁶ the origin of the world; thence he proceeded to Crete and Lacedaemon to become acquainted with⁷ the laws of Minos and

Lycurgus. The short period of life is long enough for living virtuously⁸ and honestly. Stormy weather⁹ is not suitable for catching fish. Iron is necessary for the cultivation of the land¹⁰. The character¹¹ of boys reveals itself¹² in¹³ (their) games¹⁴. By nature we are inclined to love men. There are some games very useful¹⁵ for sharpening the wits¹⁶ of boys.

³, too late ³inutilis ⁴discere; say: to learning ⁵perdiscere ⁶spec-
ere ⁸probe ⁹tempestates ¹⁰Plur. ¹¹mores ¹²detegere ¹³inter
¹⁴Translate while playing, inter.. ¹⁵non inutilis, very useful ¹⁶ingenium

Ablative of Gerunds and Gerundives.

SYNTAX 314.

Homīnis mens discendo alitur et cogitando. Virtūtes cernuntur in agendo. Superstitiōne tollenda religiō non tollitur. Hannibal visenda urbe (Capua) magnam diēi partem consumpsit.

102. The mind is nourished not only by reading books but also by thinking and by writing. Elegance in¹ speaking and writing is increased by reading the works of orators and poets. I am occupied writing² letters. Virtue is especially discerned in despising pleasure. Many persons use care in getting³ horses but are careless in choosing friends. Socrates was accustomed to draw out by questioning the opinions of those with whom he discoursed. Sailors by taking in sails lessen the dangers of a storm. He who exceeds measure in eating and drinking easily contracts⁴ disease. In reading we must imitate the bees. He who is not skilled in governing a house will be far less fit for ruling a state. Justice has to do with⁵ protecting human society and giving to every one his own. The deliberation in⁶ choosing a line of life is the most difficult of all. There is often more misfortune⁷ in the fear⁸ than in the misfortune itself. Old age draws (us) off⁹ from active life¹⁰. By doing nothing men learn to do ill¹¹. The fortified walls¹² he had seen¹³ deterred Hannibal from besieging Naples. There is often too little pains taken¹⁴ in teaching the first elements of letters. By persuading and dissuading many have already drawn¹⁵ enmities upon themselves¹⁵. By giving and receiving benefits friendships are made¹⁶. The Athenians without waiting for assistance went¹⁷ to¹⁸ battle against the immense army of the Persians. The third

part of our life is lost in sleeping¹⁹. Many men find fault with²⁰ books without understanding²¹ (them). I never drink without being thirsty; many men drink without being thirsty. The precepts of art are of little avail²² to²³ form an orator without the assistance of nature. A drop hollows a stone, not by force, but by falling often; so a man becomes learned not by force but by constant study²⁴. Philosophers in those very books which they write on contempt²⁵ of glory, write²⁶ their own names.

¹Say: of ²Say: in writing letters ³parāre ⁴sibi contrahere ⁵versari in, to have to do with ⁶dē ⁷malūm, -ī ⁸Say: in fearing ⁹abducere ¹⁰res agenda ¹¹male ¹²moenia, fortified walls ¹³Perf. Part. ¹⁴parum laboratur, too little pains is taken ¹⁵sibi conciliare ¹⁶parare ¹⁷egredi ¹⁸in ¹⁹Abl. ²⁰vituperare, to find fault with ²¹Perf. Part. ²²parum valere, to be of little avail ²³ad ²⁴Say: by studying often ²⁵contemnere ²⁶inscribere

103. We eradicate the noxious weeds of fields by plowing. The opportunity to learn is not always at hand. The ancients used a stilus for¹ writing. No one can have a just cause for² bearing arms against his country. This pupil is more inclined to play than to learn. By hoping misfortune is made lighter. There is always opportunity of reading, not always of hearing. My brother being unaccustomed to³ sailing fears the sea. Man is born for understanding and thinking. A man should do nothing without reflection⁴. Trees afford wood not only for burning, but also for building and other necessary things. From whom did the spider learn the art of weaving (its) nets? Three things⁵ are especially to be respected by youths: God, one's parents, the laws. In the most ancient times many peoples did not yet know⁶ the art of writing. Misers are tortured not only by a desire of increasing (their) riches but also by the fear of losing (them). If rain freezes while⁷ falling⁸ it becomes hail. There is no lot so hard⁹ that¹⁰ a brave man may not overcome it by prudently enduring. In the contest at¹¹ Thermopylae the Persian soldiers were finally forced to¹² fight by the strokes of scourges. The greatest pleasure is received from¹³ learning. As a horse is of no use to one who does not understand¹⁴ riding, so books are of no use to those who do not know¹⁵ how to read.

¹ad ²Say: of ³Say: of ⁴ratio ⁵tria, three things ⁶cognovi, I know ⁷inter ⁸decidere ⁹aspēr, -ā, -ūm ¹⁰qui w. Subj. ¹¹ad ¹²ad ¹³ex ¹⁴imperitus, he who does not understand ¹⁵ignarus, he who does not know

Passive Periphrastic Conjugation. Gerundive as Predicate Accusative.

SYNTAX 315. 316.

Suō cuique iudicio utendum est. Puēros magistro erudiendos trado. Perfūgam Fabriciū reducendum curāvit ad Pyrrhum.

104. Secret enmities are more¹ to be feared than open (ones). New friends ought not to be preferred to old (ones). I return the greatest thanks to my parents because² they took care³ that I was instructed⁴. Virtues as such⁵ ought to be practised⁶, and herein we must follow duty, not advantage⁷. We ought to pray that we may have a sound mind in a sound body. Men should never depart⁸ from the straight way. Young men ought to acquire⁹, old men ought to enjoy. One should not fight with two. In times of peace we should think of¹⁰ war. Riches are to be lightly esteemed. The Egyptians give (their) dead to the priests to embalm. At the request of Artaxerxes Diomedon undertook to bribe¹¹ Epaminondas. When Catiline was planning¹² a revolution two knights undertook to kill Cicero in his house and to bribe his slaves. My brother was sent to Germany for his education¹³. The conquered must be spared. God is to be honored not with sacrifices, but with a pure heart¹⁴. Caesar had all the old ships repaired¹⁵ and new ones built in Gaul. No one is good by chance, virtue is to be learned. Even after a bad crop we must sow. Certainly we must die, but on what day we must die, is uncertain.

¹magis ²quod ³curāre ⁴Say: *me to be instructed* ⁵per se ⁶colere ⁷fructus
⁸discedere ⁹parare ¹⁰de ¹¹pecunia corrumpere ¹²mōlī **Or, -iri** ¹³to be educated
¹⁴mens ¹⁵reficere

Supine.

SYNTAX 317. 318.

Totius fere Galliae legāti ad Caesārem convenērunt congratulātum. Tu pro tua prudentia, quid optimum factu sit vidēbis.

105. Do you wish to go with me to hunt? I know that many have come to me, not to congratulate (me) but for the sake of eating and drinking. This book is most difficult to

understand. The shorter a narrative (is¹), the clearer it is and the easier to understand. What is pleasanter to hear than a fine speech? The people of Veii sent envoys to Rome to sue for peace. Few women had come to look, most came¹ that they might be looked at². The Aedui sent ambassadors to Caesar to ask assistance. You yourselves will see what is best to be done, my¹ friends. A vast multitude of men crowded³ into the city to view the public games. Pears are sweet to the taste⁴. Merchants go to market either to buy or to sell various wares. Cicero was about to set out for Rome to view the games when friends came to his Tusculan farm to pay their respects⁵. Virtue is difficult to find out, it requires a master⁶ and leader, but vices are learned even without a master. Do you not⁷ see yourselves what is necessary⁸ to be said and to be done in this affair?⁹ Things which¹⁰ are pleasant to you to tell are often not at all pleasant to another¹¹ to hear. Pompey was (a man¹) of so great humanity that it is difficult to say whether enemies more feared¹² his bravery or loved his mildness.

¹Not to be translated ²spectāre ³convenīre ⁴gustāre ⁵salutāre alīquem, *to pay one's respects* ⁶rector ⁷nonne ⁸opus est ⁹negotium ¹⁰quae ¹¹alter ¹²Perf. Subjunct.

Copulative Conjunctions.

SYNTAX 320. 321.

Quadrupēdum celeritas atque vis nobis ipsis affert vim atque celeritatem. Recte iudices, et, ut vetēres loquuntur, rem acu tetigisti. Ibi mortuus sepultusque Alexander. Opinione vulgi rapimur in errorem, nec vera cernimus.

106. God sees and rules all things. Our mind is immortal and will not perish along with the body. Avoid¹ avarice, loquacity, gaming, hatred, and the rest of vices. Ancus Marcius subdued the Latins in war, enlarged the city of Rome and surrounded it with new walls. We had rather be poor and honest than rich and wicked. Naked I came into this world and naked I will return. Virtue is highly to be valued even in an enemy. Hannibal was forced to leave Carthage and never returned. "I hate that man who says one thing and thinks another," Achilles used to say, "as much² as I do the

gates of Pluto." The Romans carried on severe wars against the Gauls and Spaniards. Friends are also suspected by³ tyrants. Reason teaches what ought to be done and what avoided¹. Dionysius, the tyrant, very greatly favored⁴ Dio and did not love him otherwise⁵ than as his own brother. Verres utterly racked and ruined Sicily for three years. God alone can be the maker and ruler of heaven and earth. Hadrian could hear, write, dictate and speak at one and the same time. The Romans engraved the laws which the senate and the people had passed⁶ on⁷ tables of brass.

¹fugere ²aequē ³Say: to tyrants ⁴indulgere ⁵secus ⁶sancire ⁷Dat.

Disjunctive Conjunctions.

SYNTAX 322. 323.

Pugnantibus puncto temporis mors aut victoria obtingit. Stuporem hominis vel dicam pecūdis attendite. Esse ea dico, quae cerni tangere possunt. Consules alter ambōve ratiōnem agri habēant.

107. All things have been well ordained by nature or rather by God. The hours and months and days glide away, nor does time past ever return, nor can it be known what may follow. Aeneas left Troy and made for Italy; even in Italy great dangers threatened Aeneas; but these also he overcame and established a kingdom in Italy. Nothing hinders recovery so much¹ as the frequent change of remedies. In the upper part of the body or the breast, are the heart and lungs; in the lower part, or abdomen, is the stomach with the intestines. They are foolish who pride themselves on (their) figure or wealth. The Parthians were ignorant how² to fight in line hand to hand, or how to storm besieged cities. The 30 tyrants stood around Socrates and could not break his spirit. Friendships are formed³ by mutual favors or by virtue. The immortality of the soul is very reasonable⁴ or rather very certain. Much can be changed in three or four days. Metals are either precious or base. The precious metals are silver and gold; the base ones brass or copper, lead, quicksilver. Here, soldiers, we must conquer or die! In battle swift death comes or joyful victory.

¹aequē ²not to be translated ³jungere ⁴veri similis

Adversative Conjunctions.

SYNTAX 324.

Saepe ab amīco tuo dissensi, sed sine ulla ira. Pater, prout ipse amābat littēras, filiū erudit. Erat autem in puēro summa suavitās oris et vocis. Brevis a natūra nobis vita data est, at memoriā benē reddītae vitae sempiterna. Pausanias accusātus capitis absolvitur, tamen multatur pecuniā.

108. Although the Romans were the conquerors of almost the whole world, yet their craving for more¹ was not satisfied. Not he who has little, but he who desires more than he has, is poor. Virtue cannot be obtained by wealth, but wealth (can)² by virtue. Ariovistus had crossed the Rhine, not of his own accord, but having been requested and summoned by the Gauls. Tears mostly indicate sorrow, but³ sometimes also³ joy. The hives of bees are most artificial; nothing, however, is sweeter or more wholesome than honey. Nature has given serpents dull eyes and has put them not in the forehead, but in the temples. Wisdom is acquired not by age, but⁴ by natural disposition⁵. All things pass away, not into nothing⁶, but into their elements. All the stars which appear to be fixed in the sky⁷ move⁸ nevertheless. Fear not⁹ bitter, but flattering words! Caesar himself indeed had been butchered by the conspirators, but¹⁰ his will had not been abolished. Cicero saved his country, but he received no thanks for this service. Men do not know many things; God, however, knows all. All our riches consist in¹¹ virtue; but virtue makes men happy. Many men neglect virtue itself, but seek the appearance of virtue. Every thing perishes, yet virtue will remain. Although fortune is blind. still she commonly favors virtue.

¹cupido, *craving for more* ²not to be translated ³vero etiam ⁴verum ⁵ingenium, *natural disposition* ⁶nihilūm ⁷Dat. ⁸Pass. ⁹nōn ¹⁰neque tamen ¹¹continēi, w. Abl.

Causal and Illative Conjunctions.

SYNTAX 325. 326.

Nos omnes nati sumus, ergo etiam moriēmur. Virtus sola numquam peribit, hanc igitur expetere debemus. Noli confidere fortunae;

namque fortūna nihil mutabilis est. Recte Romāni Martis filiī nominantur; nullus enim populus Martem magis coluit.

109. Because nature cannot be changed, therefore true friendships are eternal. If you want to be liked¹, be grateful, for all hate an ungrateful person. God has not a body, and on that account, although he is everywhere, he can nowhere be seen. Mind conscience more than public opinion²; for public opinion can³ often be mistaken, conscience never. Cyrus (when) a child was delivered by Astyages to Harpagus that he might be exposed in the woods⁴; but his lot was exchanged with the lot of a little one of the king's shepherd; for the former⁵ was educated for the son of the shepherd, the latter⁶ was exposed as the king's grandson. A friend is not known at a feast; he errs therefore, who judges of⁷ a friend at a feast. A disregard of public utility is contrary to nature; for it is unjust. There is⁸ a kind⁹ of natural warfare between the kite and the raven; therefore the one breaks the other's eggs wherever it gets (them). The senses are admirably situated¹⁰, for the eyes, like¹¹ watchmen, occupy the highest post. Themistocles restored the walls of Athens with risk to himself¹²; for the Lacedaemonians endeavored to prevent (it). We are all brethren, for we are all children of God. This sentence is not true; therefore it is false. Hannibal was recalled by the Carthaginians; for this reason he left Italy.

¹gratiōsus ²fama ³Fut. ⁴saltūs, -ūs ⁵ipse ⁶ille ⁷probāre ⁸Say: to the kite is. .warfare with the raven ⁹quidam ¹⁰collocātus ¹¹tamquam ¹²suo pericūlo

Copulative Correspondents.

SYNTAX 327. I.

Romanōrum et in bellicis et in civilibus officiis vigēbat industriā. Mentiri nec possum nec, si possem, cupērem. Dicendi vis cum in omnibus rebus humanis tum in civitatibus regendis plurimum valet.

110. There is in fact a God who both hears and sees what we do¹. Tullus Hostilius was not only unlike the last² king, but even more warlike than Romulus. The tiger fears neither the lion nor the elephant. Many men can neither read nor

write. Pure water has neither taste, nor smell, nor color. What birds can both swim and fly? Olives and vines thrive³ neither in very cold nor in very hot climate⁴. You violate⁵ not only human but also divine law by perjury. They are justly despised who do good neither to themselves nor to others. Fortune can neither give nor take away probity from any one. An effeminate education breaks the nerves both of body and mind. Envy carps at⁶ not only the living but also the dead. Accustom yourself both to speak the truth⁷ and to hear (it). Not only fortune helps the brave as it is in an old proverb, but much more reason. We change⁸ every day; neither have we been what we are, nor shall we be to-morrow. Formerly agriculture was practised⁹ both by kings and by the sons of kings. Orpheus by his song not only tamed¹⁰ wild beasts, but also drew after him¹¹ the rocks and woods. The Roman populace were sorely pressed¹² both by want and by military service. Many flowers delight us both by their beauty and by (their) odor.

¹gerere ²proximus ³provenire ⁴Say: lands ⁵laedere ⁶rodere ⁷verum
⁸Pass. ⁹exercere ¹⁰mulcere ¹¹ductare, to draw after ¹²urgere, to press sorely

Disjunctive Correspondents.

SYNTAX 327. II.

Omne enuntiātum aut verum est aut falsum. Nihil est tam conveniens ad res vel secundas vel adversas quam amicitia. Ad has litteras addiscendas tibi sive comes sive dux fui.

111. An injury is done in two ways¹, either by violence or by fraud. The nobles can either corrupt or correct the morals of the state. Whether we work or play, or sleep or wake, our life doth pass. Almost all wars among mortals have arisen² on account of either power or riches. It is the mark of true friendship both to advise and to be advised. A woman either loves or hates. The moon either increases or decreases. Brave soldiers are willing either to conquer or to die. The motion of the animals is different: either they walk and run, or they fly, or they swim. Man is to man either a god, or a

wolf. Many indeed know what is just, but they do it not. You do not work, therefore you have nothing. Who does not know of³ that most wicked emperor Nero, whose impious hands were stained⁴ with the blood as well of many other persons as of his own mother? Let this law be sacred among friends that they neither ask base things⁵ nor do (them) when asked⁶. The wise man not only sees the present and holds in memory the past, but also looks into⁷ the future. Xerxes before the naval battle in which he was defeated by Themistocles had sent four thousand armed men to⁸ plunder the temple of Apollo as if he were carrying on war, not only with the Greeks but also with the immortal gods.

¹Abl. ²orîŏr, -îrî ³ignorāre ⁴imbuere ⁵turpia ⁶Participiē ⁷prospicere
⁸ad w. Gerundive.

VOCABULARY

of all English words occurring in the Exercises, with their special meanings as used in this book.

NOTE. Changeable parts of words are printed in **bold-faced** type, so as to indicate the manner of forming the Genitive and the Gender-endings, and to show the principal parts of Verbs.

The **-** simply added to a noun indicates that the Genitive is like the Nominative.

(m.), (f.), (n.), (pl.) mean: masculine, feminine, neuter, Plural, respectively.

The signs of quantity are given, unless the syllable is long by position or contains a diphthong.

A.

the abdomen, abdōmēn, -īnīs (n.)

to abide, commōrōr, -ārī

ability, fācilitās, -ātīs (f.)

to abolish, tollō, -ērē, sustūlī, sublātūm

the Aborigines, ābōrīgīnēs, -ūm (f. pl.)

to abound, ābundō, -ārē

about, dē (w. abl.)

above, sūpēr (w. acc. & abl.); sūprā (w. acc.)

abroad, fōrīs; *a fire abroad*, ignīs āllēnūs

to abstain, abstīnēō, -ērē

abundance, ābundantiā, -ae (f.); *to*

have abundance, ābundō, -ārē

abuse, ābūsūs, -ūs (m.)

to accept, accēpiō, -ērē, accēpī, acceptūm

acceptable, acceptūs, -ā, -ūm

easy access, fācilitās, -ātīs (f.)

accidental, fortūitūs, -ā, -ūm

to accompany, cōmītōr, -ārī

to accomplish, conficiō, -ērē, confēcī, confectūm

of one's own accord, spontē, ultrā

according to, ād (w. acc.), sēcundūm (w. acc.)

on account of, ōb (w. acc.); proptēr (w. acc.); prae (w. abl.); *on that account*, īdēō;

to be of great account, magnī essē; *to be of more account*, plūrīs essē;

of very little account, mīnīmī

accurate, accūrātūs, -ā, -ūm

to accuse, accūsō, -ārē

to be accustomed, sōlēō, -ērē, sōlītūs sūm

Achilles, Achillēs, -īs (m.)

to acquaint, ēdōcēō, -ērē, ēdōcūī, ēdoctūm

to become acquainted, to make the acquaintance, cognoscō, -ērē, cognōvī, cognītūm

to acquire, ādīpiscōr, -ī, ādeptūs sūm; acquirō, -ērē, acquisīvī, acquisītūm

to acquit, absolvō, -ērē, absolvī, absōlūtūm

across, trans (w. acc.)

to act, āgō, -ērē, ēgī, actūm

an action, factūm, -ī (n.); *base actions* turpiā, -ūm (n. pl.)

active life, res agenda (f. pl.)

actually, omnīnō

adapted, aptūs, -ā, -ūm; *accommodated*, -ā, -ūm

to add, addō, -ērē, addīdī, addītūm

to adjust, accommodō, -ārē

admirably, mīrīficē

admiration, admīrātiō, -ōnīs (f.)

to admire, admīrōr, -ārī; *to be admired*, adspīciendūs, -ā, -ūm

to admonish, admōnēō, -ērē

to adorn, ornō, -ārē

advantage, fructūs, -ūs (m.)

advantageous, ūtīlis, -ē
adversity, rēs adversae (f. pl.)
advice, consilium, -ī (n.)
to advise, mōnēō, -ērē
the Aeduians, Aedui, -ōrūm (m. pl.)
Aeneas, Aenēās, -ae (m.)
an affair, rēs, rei (f.); nēgōtium, -ī (n.)
affection, cārītās, -ātīs (f.)
to afford, praebeō, -ērē
to be afraid, tīmēō, -ērē, -ūī, (no sup.)
Africa, Africā, -ae (f.)
Africanus, Africānus, -ī (m.)
after, prep. pōst (w. acc.); conjunct., postquā
afternoon, postmēridiānus, -ā, -ūm
afterwards, postēā
again and again, itērūm atquē itērūm
against, adversus, contrā, in (w. acc.)
an age, aetās, -ātīs (f.); *old age*, sēnectūs, -ūtīs (f.); *of the same age*, aequālis, -ē
Agesilaus, Agēsīlāūs, -ī (m.)
ago, abhinc
to agree, congruō, -ērē, -ī, (no sup.)
agreeable, dulcis, -ē
it is agreed, constat, convēnit
agriculture, agriculturā, -ae (f.)
aid, auxiliūm, -ī (n.); *by the aid*, opē
the air, aer, aeris (m.)
Alcibiades, Alcibiādēs, -īs (m.)
Alexander, Alexandēr, -rī (m.)
Alexandria, Alexandriā, -ae (f.)
to alight, consīdō, -ērē, consēdī, consessūm
alive, vivūs, -ā, -ūm
all, omnis, -ē; *at all*, prorsus; *all one's property*, omniā suā; *all right*, bēnē hābēt
of Allia, Alliensis, -ē
allied, foederātūs, -ā, -ūm
it is allowed, licēt
almost, fēre
alone, solūs, -ā, -ūm
along with, unā cūm
the Alps, Alpēs, -iūm (f. pl.)
also, etiā, quōquē
alternation, vicissitūdō, -inīs (f.)

although, etiāmsī, etsī, quamquā, quamvis
always, semper
an ambassador, lēgātūs, -ī (m.)
ambition, ambitiō, -ōnis (f.)
America, Americā, -ae (f.)
amiable manners, hūmānitās, -ātīs (f.)
amid, intēr (w. acc.)
among, intēr, apud (w. acc.)
amount, vis, - (f.)
Amulius, Amulius, -ī (m.)
amusement, lūsūs, -ūs (m.)
Anaxagoras, Anāxagōrās, -ae (m.)
the ancestors, mājōrēs, -ūm (m. pl.)
ancient, vētūs, pristīnus, -ā, -ūm;
antiquus, -ā, -ūm
anciently, antiquitūs
and, et, ac, atquē, -quē (appended); *and not*, nec, nequē
anew, dēnūō
anger, irā, -ae (f.)
an angler, piscatōr, -ōris (m.)
angry, irātūs, -ā, -ūm; *to be angry*, irascōr, -ī, irātūs sūm
an animal, animāl, -ālīs (n.)
to announce, annuntiō, -ārē
to be annoyed, mōlestē ferrē (tūlī, lātūm)
to answer, respondēō, -ērē, responsdī, responsūm
an ant, formicā, -ae (f.)
Anthony, Antōnīūs, -ī (m.)
Antioch, Antiochiā, -ae (f.)
Antiochus, Antiochūs, -ī (m.)
antiquity, antiquitās, -ātīs (f.)
Antoninus Pius, Antōninūs Piūs (-ī, -ī) m.
to be anxious, stūdēō, -ērē, -ūī, (no sup.)
any, ullūs, -ā, -ūm; *any one*, aliquis, quispiām, quisquā; *any thing*, aliquid, quidquā
Apelles, Apellēs, -īs (m.)
the Apennines, Apennīni montēs (m. pl.)
Apollo, Apollō, -inīs (m.)
an apostle, apostolūs, -ī (m.)
to appear, appārēō, -ērē; vidēōr, -ērī, visūs sūm
appearance, spēcīēs, -ēī (f.)
an appellation, appellatiō, -ōnis (f.)

an appetizer, condimentŭm, -ī (n.)
Appian, Appiŭs, -ā, -ŭm; *the Appian way*, vīa Appiā
Appius, Appiŭs, -ī (m.)
to apply, adhībēō, -ērē
to appoint, dēsīgnō, -ārē; constitŭō, -ērē, constitŭī, constitŭtŭm
to approach, apprōpinquō, -ārē; *ad-*
vēnīō, -īrē, *advēnī*, *adventŭm*
to approve, prōbō, -ārē
an Arabian, Arabs, -ābīs (m.)
Archias, Archiās, -ae (m.)
Archimedes, Archimēdēs, -īs (m.)
ardent, ācerimŭs, -ā, -ŭm
ardently, ardentēr
Arganthonius, Arganthōnīŭs, -ī (m.)
the Argonauts, Argōnautae, -ārŭm (m. pl.)
Arion, Ariōn, -ōnīs (m.)
Ariovistus, Ariōvistŭs, -ī (m.)
to arise, ōriōr, -īrī, ortŭs sŭm
Aristippus, Aristippŭs, -ī (m.)
Aristotle, Aristōtēlēs, -īs (m.)
an armed man, armātŭs, -ī (m.)
arms, armā, -ōrŭm (n. pl.)
an army, exercitŭs, -ŭs (m.)
around, circum (w. acc.)
to arouse, excitō, -ārē
arrangement, compositiō, -ōnīs (f.)
to arrest, dēprehendō, -ērē, dēprehēdī, dēprehensŭm
to arrive, pervēnīō, -īrē, *pervēnī*, *perventŭm*
an art, ars, -tīs (f.)
Artaxerxes, Artaxerxēs, -īs, (m.)
artificial, artificiosŭs, -ā, -ŭm
as, tamquā, ūt; *as if*, quāsi; *as it were*, quāsi; *as long as*, dŭm, dōnēc; *as much as*, aequē āc; *as so*, ūt. sic; *as soon as*, ūbī, ūbī primŭm, sīmulāc
to ascend, ascendō, -ērē, *ascendī*, *ascensŭm*
to be ashamed, pūdērē, -ŭit
Asia, Asiā, -ae (f.)
to ask, ōrō, -ārē; rōgō, -ārē; *inter-*
rōgō, -ārē
to assemble, congregōr, -ārī
an assembly, concīō, -ōnīs (f.)
to assert, docēō, -ērē, -ŭī, *doc-*
tŭm

to assist, subvēnīō, -īrē, *subvēnī*, *subventŭm*
assistance, auxiliŭm, -ī (n.)
to assuage, mollīō, -īrē; lēnīō, -īrē
to assume, sustīnēō, -ērē, sustīnŭī, *sustentŭm*
to be astonished, obstŭpescō, -ērē, *ob-*
stŭpēŭī, (no sup.)
an asylum, āsŭlŭm, -ī (n.)
an Athenian, Athēnīensīs, - (m.)
Athens, Athēnae, -ārŭm (f. pl.)
Atlantic, Atlanticŭs, -ā, -ŭm
Atlas, Atlās, -antis (m.)
to attack, ādōrīōr, -īrī, ādortŭs sŭm; pētō, -ērē, -īvī, -ītŭm
to attain, consēquōr, -ī, consēcūtŭs sŭm
Attalus, Attālŭs, -ī (m.)
to attend, ōpērām dāre (dō, dēdī, dātŭm);
to attend to, cūrō, -ārē
an attendant, sātellēs, -ītīs (m.)
attention, cūrā, -ae (f.)
Atticus, Atticŭs, -ī (m.)
Attius, Attiŭs, -ī (m.)
to attract, attrāhō, -ērē, *attraxī*, *at-*
tractŭm
an augur, augŭr, -īs (m.)
Augustus, Augustŭs, -ī (m.)
authority, auctoritās, -ātīs (f.)
autumn, autumnŭs, -ī (m.)
to avail, vālēō, -ērē; *to be of little*
avail, pārŭm vālērē
avarice, āvāritiā, -ae (f.)
to avoid, fŭgīō, -ērē, fŭgī, (no sup.);
vītō, -ārē
to awake, expērgiscōr, -ī, *experrectŭs*
sŭm
to be aware of, sentiō, -īrē, *sensī*, *sensŭm*
an axis, axīs, - (f.)

B.

Babylon, Bābŭlōn, -īs (f.)
the back, tergŭm, -ī (n.)
bad, mālŭs, -ā, -ŭm
badness, mālŭm, -ī (n.)
a bait, escā, -ae (f.)
to bake, coquō, -ērē, *coxī*, *coctŭm*
baldness, calvitiŭm, -ī (n.)
Balearic, Bālēārīs, -ē

a ball (for playing), *pīlā*, -ae (f.)
to banish, *dēpellō*, -ērē, *dēpūlī*, *dēpulsūm*; aquā et ignī *interdicērē* (interdixī, *interdictūm*)
a banquet, *ēpūlūm*, -ī (n.)
a barbarian, *barbārūs*, -ī (m.)
a barber, *tonsōr*, -ōris (m.)
the bark, *cortex*, -icis (m.)
base, *turpīs*, -ē; of metals, *ignōbīlis*, -ē; base actions, *turpiā*, -ūm (n.pl.)
a bat, *vespertiliō*, -ōnis (f.)
a battle, *proeliūm*, -ī (n.)
to be, *essē*, *sūm*, *fūi*
a bear, *ursūs*, -ī (m.)
to bear, *fērō*, -rē, *tūlī*, *lātūm*; *pātior*, -ī, *passūs sūm*
a beast, *bestiā*, -ae (f.); a beast of prey, *ānimāl rāpax* (n.)
beautiful, *pulchēr*, -rā, -rūm
beauty, *pulchritūdō*, -inis (f.)
because, *quōd*, *quā*
to become, *fiō*, -ērī, *factūs sūm*; *ēvādō*, -ērē, *ēvāsī*, *ēvāsūm*
it becomes, *dēcēt*, *dēcūit*, *dēcērē*
a bee, *āpis*, - (f.)
before, *antē* (w. acc.); *prae* (w. abl.); *before that*, *antēā*
to begin, *coepi*, *coepissē*
a beginning, *inītiūm*, -ī (n.); *principiūm*, -ī (n.); *in the beginning of spring*, *prīmō verē*
the Belgians, *Belgae*, -ārūm (m.pl.)
belief, *fidēs*, -ēī (f.)
to believe, *crēdō*, -ērē, -īdī, -ītūm; *existimō*, -ārē; *pūtō*, -ārē
to belong, *pertinēdō*, -ērē
beloved ones, *sūī*, -ōrūm (m. pl.)
to bend, *tendō*, -ērē, *tētendī*, *tensūm*; *rēflectō*, -ērē, *rēflexī*, *rēflexūm*
beneath, *subtēr*, *infrā* (w. acc.)
beneficence, *bēnēficentiā*, -ae (f.)
beneficial, *sālūtāris*, -ē
a benefit, *bēnēficiūm*, -ī (n.)
to benefit, *prōsūm*, *prōdessē*, *prōfūi*
to beseech, *orō*, -ārē; *obsēcō*, -ārē; *pētō*, -ērē, -īvī, -ītūm; *I beseech*, *quaesō*
to besiege, *obsīdēdō*, -ērē, *obsēdī*, *obsessūm*; *oppugnō*, -ārē

best, *optimūs*, -ā, -ūm
to bestow (attention) *pōnō*, -ērē, *pōsūī*, *pōsītūm*; (praise) *confērō*, -rē, *contūlī*, *collātūm*
to betray, *trādō*, -ērē, -īdī, -ītūm
better, *mēliōr*, -ūs; the better classes, *bōnī*
between, *intēr* (w. acc.)
to beware, *cāvēdō*, -ērē, *cāvī*, *cautūm*
beyond, *trans*, *ultrā* (w. acc.)
Bias, *Biās*, -antis (m.)
to bid, *jūbēdō*, -ērē, *jussī*, *jussūm*
a bill, *rostrūm*, -ī (n.)
a bird, *āvis*, - (f.)
a birthday, *dīēs nātālīs* (m.)
a bit, *frēnā*, -ōrūm (n. pl.)
bitter, *ācerbūs*, -ā, -ūm; *ācēr*, -ris -rē
black, *nīgēr*, -rā, -rūm; the Black Sea, *Pontūs Euxīnūs* (m.)
to blame, *vītūpērō*, -ārē; *reprēhendō*, -ērē, *reprēhendī*, *reprēhensūm*
to bless, *bēnēdicō*, -ērē, *bēnēdixī*, *bēnēdictūm*
blessed, *bēātūs*, -ā, -ūm
blind, *caecūs*, -ā, -ūm
blood, *sangūis*, -inis (m.)
blotting paper, *chartā bibulā* (f.)
to boast, *glōriōr*, -ārī
a body, *corpūs*, -ōris (n.); *bodies of soldiers*, *cōpiāe*, -ārūm (f. pl.)
a bond, *vinculūm*, -ī (n.)
a book, *libēr*, -rī (m.); a little book, *libellūs*, -ī (m.)
to be born, *nascōr*, -ī, *nātūs sūm*
both, *ambō*, *ūterquē*; *both...and*, *ēt...ēt*
a bow, *arcūs*, -ūs (m.)
a boy, *pūēr*, -ī (m.)
boyhood, *pūērītiā*, -ae (f.)
brass, *aes*, *aerīs* (n.); of brass, *aenēūs*, -ā, -ūm
brave, *fortīs*, -ē
bravery, *fortītūdō*, -inis (f.)
to break, *frangō*, -ērē, *frēgī*, *fractūm*; *to break out*, *ērumpō*, -ērē, *ērūpī*, *ērūptūm*; *of war*, *exardescō* -ērē, *exarsī*, *exarsūm*
break of day, *prīmā lux* (f.)
breakfast, *jentāculūm*, -ī (n.)

the breast, pectūs, -ōris (n.)
a breeze, aurā, -ae (f.)
to bribe, pēcūniā corrupērē (corrūpī, corruptūm)
a bridle, frēnūm, -ī (n.)
bright, clārūs, -ā, -ūm; lūcīlentūs, -ā, -ūm; *to be bright*, splendēō, -ērē, (no perf. & sup.)
brilliance, splendōr, -ōris (m.)
to bring, fērō, -rē, tūlī, lātūm; dūcō, -ērē, duxī, ductūm; affērō, -rē, attūlī, allātūm; *to bring about*, concillō, -ārē; *to bring across*, transfērō, -rē, transtūlī, translātūm; transdūcō, -ērē, transduxī, transductūm; *to bring great disgrace*, magnō dedecōri essē; *to bring forth*, pāriō, -ērē, pēpērī, partūm; gignō, -ērē, gēnūī, gēnītūm; *to bring up*, ēdūcō, -ārē; *to bring upon*, consciscō, -ērē, conscīvī, conscītūm; *to bring into danger*, in perīcūlūm mittērē (misi, missūm); *to bring destruction upon*, interītum pārārē; *to bring word*, nuntīārē, rēnnūiārē; *to bring into*, inducō, -ērē, induxī, inductūm
(Great) Britain, Brītanīā, -ae (f.)
broad, lātūs, -ā, -ūm
a brother, frātēr, -ris (m.)
Brundisium, Brundīsiūm, -ī (n.)
Brutus, Brūtūs, -ī (m.)
to build, aedificō, -ārē; exstrūō, -ērē, exstruxī, exstructūm
a bull, taurūs, -ī (m.)
a burden, ōnūs, -ēris (n.)
burdensome, grāvis, -ē
a burial, sēpultūrā, -ae (f.)
to burn, ardēō, -ērē, arsi, arsum; incendō, -ērē, incendi, incensūm
but, sēd, autē, āt
to butcher, trūcidō, -ārē
to buy, ēmō, -ērē, ēmī, emptūm
by, ā, āb (w. abl.)

C.

Cadmus, Cadmūs, -ī (m.)
Caesar, Caesār, -īs (m.)
calamity, cālāmītās, -ātīs (f.)
California, Cālīfornīā, -ae (f.)

Caligula, Cālīgūlā, -ae (m.)
to call, appellō, -ārē; vōcō, -ārē; nōmīnō, -ārē; dīcō, -ērē, dixī, dictūm; *to call in*, acciō, -irē, -ivī, -itūm
a calumniator, mālēdīcūs, -ī (m.)
a camel, cāmēlūs, -ī (m.)
Camillus, Cāmīlūs, -ī (m.)
a camp, castrā, -ōrūm (n. pl.)
a Campanian, Campānūs, -ī (m.)
can, possūm, possē, pōtūī
Caninius, Cānīnīūs, -ī (m.)
Cannae, Cannae, -ārūm (f. pl.); *of Cannae*, Cannensis, -ē
capital charge, cāpūt, -ītīs (n.)
the Capitol, Cāpītōlīūm, -ī (n.)
captive, (bellō) captūs, -ā, -ūm
to capture, expugnō, -ārē
care, cūrā, -ae (f.); sollicitūdō, -īnīs, (f.); *to care little for*, pārūm dēsīdērārē
careless, neglēgens, -tīs
carelessness, neglēgentiā, -ae (f.)
to carp at, rodō, -ērē, rōsī, rōsūm
to carry, fērō, -rē, tūlī, lātūm; portō, -ārē; vēhō, -ērē, vexī, vectūm; *to carry back*, rēportō, -ārē; *to carry before*, praefērō, -rē, prae-tūlī, praelātūm; *to carry home*, dō-mūm rēferrē; *to carry on*, gērō, -ērē, gessi, gestūm
Carthage, Carthāgō, -īnīs (f.)
Carthaginian, Carthāgīniēnsīs, - (m.)
to catch, cāpiō, -ērē, cēpī, captūm
Catiline, Catīlinā, -ae (m.)
a cause, causā, -ae (f.)
to cause, efficiō, -ērē, effēcī, effectūm; jūbēō, -ērē, jussi, jussūm
cavalry, equītātūs, -ūs (m.); equītēs, -ūm (m. pl.)
a cave, spēcūs, -ūs (m.)
to cease, dēsīnō, -ērē, dēsīī, dēsītūm
Cecrops, Cēcrops, -ōpīs (m.)
celebrated, cēlēbēr, -ris, -rē; prae-clārūs, -ā, -ūm
a censor, censōr, -ōris (m.)
Ceres, Cērēs, -ērīs (f.)
certain, certūs, -ā, -ūm; *a certain one*, quīdam; certainly, certē

a chain, cătēnă, -ae (f.)
 by chance, cāsū
 change, mūtătîŏ, -ŏnīs (f.)
 to change, mūtŏ, -ărē
 character, mŏrēs, -ŭm (m. pl.)
 capital charge, căpŭt, -itīs
 to charge, accŭsŏ, -ărē; in battle;
 prŏcurrŏ, -ērē, prŏcurrī, prŏcur-
 sŭm
 Charles, Cărŏlŭs, -ī (m.)
 to chastise, castigŏ, -ărē
 cheaper, mīnŏrīs
 cheerful, in cheerful mood, hīlărīs, -ē
 a chest, cistă, -ae (f.)
 a chief, princeps, -īpīs (m.)
 chiefly, inprīmīs, maxīmē
 children, libērī, -ŏrŭm (m. pl.)
 Chilo, Chīlŏ, -ŏnīs (m.)
 to chirrup (of the cricket), cantŏ, -ărē
 to choose, elīgŏ, -ērē, elēgī, ēlectŭm
 Christ, Christŭs, -ī (m.); after, before
 Christ, post, ante Christum natum
 a Christian, Christīanŭs, -ī (m.)
 Cicero, Cīcērŏ, -ŏnīs (m.)
 Cimon, Cīmŏn, -ŏnīs (m.)
 Cincinnatus, Cincinnătŭs, -ī (m.),
 Cingetorix, Cingētŏrīx, -īgīs (m.)
 Cisalpine, Cīsalpinŭs, -ă, -ŭm
 a citadel, arx, -eīs (f.)
 a citizen, cīvīs, - (m. & f.)
 a city, urbs, -īs (f.)
 city-manners, mŏrēs urbānī (m.)
 city-people, urbānī (m. pl.)
 civil, cīvīlīs, -ē
 clamor, clāmŏr, -ŏrīs (m.)
 to clank, crēpŏ, -ărē, -ŭī, -ītŭm
 Claudius, Claudīŭs, -ī (m.)
 clear, perspicŭŭs, -ă, -ŭm
 Cleopatra, Clēŏpătră, -ae (f.)
 Clitus, Clītŭs, -ī (m.)
 close by, proptēr (w. acc.)
 cloth (of a horse), strătŭm, -ī (n.)
 to clothe, vestiŏ, -irē
 clothing, vestēs, -īŭm (f. pl.)
 a claud, nŭbēs, -īs (f.)
 a coast, ŏră, -ae (f.)
 a coat, palliŏlŭm, -ī (n.)
 a coffer, arcă, -ae (f.)
 a cohort, cŏhors, -tīs (f.)
 cold, frīgŭs, -ŏrīs (n.)

cold, frīgīdŭs, -ă -ŭm
 Collatinus, Collătīnŭs, -ī (m.)
 to collect, collīgŏ, -ērē, collēgī, collec-
 tŭm; comportŏ, -ărē
 color, cŏlŏr, -ŏrīs (m.)
 a coloss, cŏlossŭs, -ī (m.)
 to come, venīŏ, -irē, venī, ventŭm;
 to come from, prŏficeŏr, -ī, prŏ-
 fectŭs sŭm; to come off, exēŏ, -irē,
 -īī, -ītŭm; to come to the throne,
 ad impĕrīŭm accēdērē (accessī, ac-
 cessŭm); to come up, aequŏ, -ărē;
 night comes on, vespĕrascīt
 a comet, cŏmētēs, -ae (m.)
 a commander, impĕrătŏr, -ŏrīs (m.)
 to commingle, admiscēŏ, -ērē, admis-
 cŭī, admixtŭm
 to commit, committŏ, -ērē, commīsī,
 commissŭm
 common, commŭnīs, -ē; the commons,
 plĕbs, -īs (f.)
 commonly, plĕrumquē
 the commonwealth, rĕs publică (f.)
 a companion, cŏmēs, -itīs (m.)
 companionship, sŏciĕtās, -ătīs (f.)
 company, sŏciĕtās, -ătīs (f.); coetŭs,
 -ŭs (m.); to keep company, versŏr,
 -ārī
 to compare, comparŏ, -ărē
 in comparison with, prae (w. abl.)
 to compel, cŏgŏ, -ērē, cŏēgī, coac-
 tŭm
 to complain, quĕrŏr, -ī, questŭs sŭm
 to complete, conficiŏ, -ērē, confēcī,
 confectŭm
 complexion, cŏlŏr, -ŏrīs (m.)
 to comprehend, intelligŏ, -ērē, intel-
 lexī, intellectŭm
 to conceal, occultŏ, -ărē; cĕlŏ, -ărē
 to be concealed, lătēŏ, -ērē, -ŭī,
 -ītŭm
 concerning, dē (w. abl.)
 it concerns, intĕrest, rĕfert
 to conclude, conficiŏ, -ērē, confēcī,
 confectŭm
 to condemn, condemnŏ, -ărē; to con-
 demn to death, capītis damnārē
 condemning, damnătīŏ, -ŏnīs (f.)
 a condition, condīcīŏ, -ŏnīs (f.); lŏ-
 cŭs, -ī (m.)

to conduct, gērō, -ērē, gessī, gestūm
to confer on, trībūō, -ērē, trībūī, trībūtūm; dēfērō, -rē, dētūlī, dēlātūm; to confer benefits, beneficiā conferrē (contūlī, collātūm)
to confide, fidō, -ērē, fīsūs sūm; confidō, -ērē, confisūs sūm
to congratulate, giātūlōr, -ārī
to conquer, vincō, -ērē, vicī, victūm; sūpērō, -ārē
a conqueror, victōr, -ōrīs (m.); victrix, -icīs (f.)
conscience, conscientīā, -ae (f.)
to consider, jūdīcō, -ārē; hābēō, -ērē; pūtō, -ārē; = to reflect, considērō, -ārē; to be considered, hābēōr, -ērī; with consideration, considēriātē
to consist, constō, -ārē, -ītī, (no sup.); essē w. gen.; continērī w. abl.
a consolation, sōātīūm, -ī (n.)
a conspiracy, conjūrātīō, -ōnīs (f.)
constant, perpētūūs, -ā, -ūm
a consul, consūl, -īs (m.)
consulship, consūlātūs, -ūs (m.)
to consult (some one), consūlērē āliquem (consūlūī, consultūm; to consult the interest of some one, consūlērē ālicui
to condemn, contemnō, -ērē, contemp-sī, contemptūm
contempt, contemptūs, -ūs (m.)
to contend, contendō, -ērē, contendī, contentūm
content, contented, contentūs, -ā, -ūm
a contest, certāmēn, -inīs (n.)
to continue, permānēō, -ērē, -sī, -sūm
continuous, continūūs, -ā, -ūm
to contract, contrāhō, -ērē, contraxī, contractūm (morbum sibi contrahēre, to contract disease)
contrary, contrāriūs, -ā, -ūm
convenient, accommodātūs, -ā, -ūm
conveniently, commōdē
to converse, collōquōr, -ī, collōcūtus sūm
to convict, convincō, -ērē, convicī, convictūm

to convince, persuādēō, -ērē, persuā-sī, persuāsūm
to be copied, dēscribendūs, -ā, -ūm
copper, cuprūm, -ī (n.)
Corinth, Cōrinthūs, -ī (f.)
a Corinthian, Cōrinthiūs, -ī (m.)
corn, frūmentūm, -ī (n.)
Cornelia, Cornēliā, -ae (f.)
to correct, corrīgō, -ērē, correxi, correctūm
to corrupt, corrupō, -ērē, corrupī, corruptūm
to cost, essē; stō, -ārē, stētī, stātūm; constō, -ārē, constitī, (no sup.)
a council, counsel, consilīūm, -ī (n.)
to count it a praise, laudī dūcērē (du-xī, ductūm)
countless, innūmērābilīs, -ē
a country, terrā, -ae (f.); rēgiō, -ōnīs (f.); one's own country, pātriā, -ae (f.); the country, rūs, rū-rīs (n.)
a country house, villā, -ae (f.)
a country man, rusticūs, -ī (m.)
a course, cursūs, -ūs (m.)
to cover, tēgō, -ērē, texī, tectūm
covered with, plēnūs, -ā, -ūm
coward, ignāvūs, -ā, -ūm
cowardice, ignāviā, -ae (f.)
a crash, frāgōr, -ōrīs (m.)
Crassus, Crassūs, -ī (m.)
craving for more, cūpīdō, -inīs (f.)
credible, crēdībilīs, -ē
credit, fidēs, -ēī (f.)
credulity, crēdūlītās, -ātīs (f.)
to creep, rēpō, -ērē, repsī, reptūm; to creep into, irrēpērē
Crete, Crētā, -ae (f.)
a cricket, cīcādā, -ae (f.)
a crime, crīmēn, -inīs (n.)
a crocodile, crōcōdīlūs, -ī (m.)
Croesus, Croesūs, -ī (m.)
crooked, flexūōsūs, -ā, -ūm
a crop, sēgēs, -ētīs (f.)
cross, mōrōsūs, -ā, -ūm
to cross, transēō, -irē, -īl, -ītūm
trājiciō, -ērē, trājeci, trāiectūm
the crowd, multītūdō, -inīs (f.)
to crowd, convēiō, -irē, convēī, conventūm

crowded, frēquens, -tīs
a crown, cōrōnā, -ae (f.)
cruel, atrox, -ōcis
cruelty, crūdēlītās, -ātīs (f.)
to crush, opprimō, -ērē, oppressi, oppressum
to cry, plōrō, -ārē; to cry out, clāmō, -ārē
a cubit, cūbītūm, -ī (n.)
a cuckoo, cūcūlus, -ī (m.)
to cull, ēlīgō, -ērē, -ēlēgi, ēlectum
to cultivate, exercō, -ērē; cōlō, -ērē, cōlūi, cultum
cultivation, hūmānītās, -ātīs (f.); cultūrā, -ae (f.)
Cunae, Cūmae, -ārūm (f. pl.)
a cup, pōcūlūm, -ī (n.)
a cure, cūrātīō, -ōnīs (f.)
to cure, mēdēōr, -ērī, (no perf. & sup.)
Curius, Cūriūs, -ī (m.)
to curse, mālēdicō, -ērē, mālēdixī, mālēdictum
custom, mōs, mōris (m.)
Cyrus, Cūrūs, -ī (m.)

D.

daily, cōtīdīē, quōtīdīē
to dance, saltō, -ārē
danger, pēricūlūm, -ī (n.)
dangerous, pēricūlōsūs, -ā, -ūm
Dareus, Dārēūs, -ī (m.)
daring, audax, -ācis
a dart, tēlūm, -ī (n.)
a daughter, filiā, -ae (f.)
David, Dāvidēs, -īs (m.)
a day, dīēs, -ēī (m. & f.); every day, cotīdīē; from day to day, in dīēs; the other day, nūpēr; day breaks, iūcescīt daybreak, prima lux
dead, mortūūs, -ā, -ūm; the dead, dēfūctī (m. pl.)
dear, carūs, -ā, -ūm; dearer, plūrīs
death, mors, -tīs (f.); violent death, nex, nēcīs (f.); to condemn to death, cāpītīs damnārē
to declare, dēclārō, -ārē
to decline, vergō, -ērē, (no perf. & sup.)
a decoration, ornāmentūm, -ī (n.)

to decrease, dēcreścō, -ērē, dēcrēvī, dēcrētūm
to decree, stātūō, -ērē, stātūī, stātūtūm
to dedicate, consēcrō, -ārē
a deed, actīō, -ōnīs (f.), factum, -ī (n.)
deep, altūs, -ā, -ūm
to defeat, vincō, -ērē, vicī, victum
a defect, vitīūm, -ī (n.)
to defend, dēfendō, -ērē, dēfendī, dēfensum
a defendant, rēūs, -ī (m.)
a defender, dēfensōr, -ōris (m.)
delay, dilātīō, -ōnīs (f.)
to delay, tardō, -ārē
to deliberate, dēlibērō, -ārē
deliberation, dēlibērātīō, -ōnīs (f.)
to delight, dēlectō, -ārē
to deliver, trādō, -ērē, -īdī, -ītūm; libērō, -ārē; to deliver from, ēripīō, -ērē, ēripūi, ēreptum; to deliver a speech, ōrātīōnēm hābērē
to demand, poscō, -ērē, pōposcī, (no sup.)
to demolish, dirūō, -ērē, -ī, -tūm; vastō, -ārē
demolition, rūinae, -ārūm (f. pl.)
Demosthenes, Dēmōsthēnēs, -īs (m.)
dense, densūs, -ā, -ūm; crassūs -ā, -ūm
to deny, nēgō, -ārē
to depart, exēō, -īrē, -īī, -ītūm; discēdō, -ērē, discesī, discesum; prōficiēscōr, -ī, prōfectūs sūm
to deprive, orbō, -ārē; privō, -ārē
to derive, cāpiō, -ērē, cēpī, capētūm
to describe, describō, -ērē, descripsī, descriptum
to desert, dēsērō, -ērē, -ūī, -tūm
a deserter, transfūgā, -ae (m.)
deserts, dēsertā, -ōrūm (n. pl.)
to deserve, mērēō, -ērē; mērēōr, -ērī; not to deserve, non satis dignum esse
deserved, deserving, mērītūs, -ā, -ūm
deservedly, mērītō
a design, consilīūm, -ī (n.)

desirable, optābilis, -ē; expētendūs, -ā, -ūm

desire, cūpiditās, -ātis (f.); cūpidō, -inis (f.)

to desire, optō, -ārē; dēsīdērō, -ārē
desirous, cūpidūs, -ā, -ūm

to despair, dēspērō, -ārē

to despise, contemnō, -ērē; contemp-
sī, contemptūm

destiny, fātūm, -ī (n.)

to destroy, dēlēō, -ērē, -ēvī;
-ētūm; dirūō, -ērē, -ī, -tūm;

ēvertō, -ērē, -ēvertī, -ēversūm;
to destroy by fire, incendīo absūmērē

(absumpsī, absumptūm)

destruction, excīdīūm, -ī (n.)

to detain, rētīnēō, -ērē, rētīnūī, rē-
tentūm

to detect, dētēgō, -ērē, dētēxī, detec-
tūm

to deter, dētērrēō, -ērē

to determine, dēcernō, -ērē, dēcrēvī,
dēcrētūm; constitūō, -ērē, con-
stitūī, constitūtūm; stātūō, -ērē,
stātūī, statūtūm

to devastate, pōpūlōr, -ārī

to derise, invēnīō, -īrē, invēnī, in-
ventūm

to devote one's self, stūdēō, -ērē, -ūī,
(no sup.)

to devour, dēvōrō, -ārē

to dictate, dictō, -ārē

a dictator, dictātōr, -ōris (m.)

a die, āēā, -ae (f.); te-sērā, -ae (f.)

to die, mōrīōr, -ī, mortūūs sūm

to differ, abhorrēō, -ērē, -ūī, (no
sup.)

it makes no difference, nihil intērest

different, diversūs, -ā, -ūm

difficult, difficilis, -ē

to diffuse, diffundō, -ērē, diffūdī, dif-
fūsūm

to dig, fōdīō, -ērē, fōdī, fossūm

dignity, dignitās, -ātis (f.)

diligence, diligentiā, -ae (f.)

diligent, diligens, -tīs

to diminish, dīmīnūō, -ērē, dīmīnūī,
dīmīnūtūm

dinner, cēnā, -ae (f.)

Diogenes, Dīōgēnēs, -īs (m.)

Diomedon, Dīōmēdōn, -ontīs (m.)

Dionysius, Dīōnysīūs, -ī (m.)

a disaster, incommōdūm, -ī (n.); cā-
lāmītās, -ātis (f.)

to disband, dimittō, -ērē, dīmīsī, dī-
missūm

to discern, cernō, -ērē (crēvī, crē-
tūm)

to discharge, sātisfācīō, -ērē, sātisfē-
cī, sātisfactūm (pass. sātisfīērī)

a disciple, discipulūs, -ī (m.)

a discipline, disciplinā, -ae (f.)

to discourse, dissērō, -ērē, -ūī,
-tūm

to discover, dētēgō, -ērē, dētēxī, dē-
tectūm

a disease, morbūs, -ī (m.)

diseased, aegrōtans, -tīs

a disgrace, dēdēcūs, -ōris (n.); ignō-
mīniā, -ae (f.); *to bring great dis-
grace*, magno dedecōri esse

disgraceful, turpīs, -ē

it disgusts, pīgēt, -ērē, -ūīt

to be disheartened, anīmos dīmīttērē;
(dīmīsī, dimissūm)

dishonor, infāmīā, -ae (f.)

to dismiss, dīmīttō, -ērē, dīmīsī, dī-
missūm

to dispense, cārēō, -ērē, -ūī, (no
sup.)

to display, monstrō, -ārē

natural disposition, ingēnīūm, -ī (n.)

to dispute, dispūtō, -ārē

disregard, dērēlictīō, -ōnis (f.)

to dissuade, dissuādēō, -ērē, dissuā-
sī, dissuāsūm

at a distance, prēcūl

to be distant, ābessē, absūm, āfūī; distō,
-ārē, (no perf. & sup.)

distinction, dīscrimēn, -inis (n.)

to distinguish one's self, excellō, -ērē,
(no perf. & sup.)

distinguished, praestans, -tīs; *to be
distinguished*, flōrēō, -ērē, -ūī,
(no sup.)

to disturb, sollīcītō, -ārē

to divide, dīvīdō, -ērē, dīvīsī, dīvī-
sūm

divine, dīvīnūs, -ā, -ūm

Divitiacus, Dīvītīacūs, -ī (m.)

to do, **faciō**, -**ērē**, **fēci**, **factūm**; to do evil, ill, **mālē āgērē** (**ēgi**, **actūm**); to do good, **prōdessē**, **prōsum**, **prōfui**; to do right, recte **facere**; to do without, **cārēō**, -**ērē**, -**ūi**, (no sup.); nothing to do, **nihil nēgōtū**; doing wrong, **injuriā**, -**ae** (f.)

a doctor, **mēdicūs**, -**i** (m.)

a dog, **cānis**, - (m.)

a dolphin, **delphinūs**, -**i** (m.)

dominion, **regnūm**, -**i** (n.)

a donkey, **āsellūs**, -**i** (m.)

a door, **ostium**, -**i** (n.)

to double, **duplicō**, -**ārē**

a doubt, **dubium**, -**i** (n.)

to doubt, **dubito**, -**ārē**

doubtful, **dubius**, -**a**, -**um**

to drag, **trahō**, -**ērē**, **traxi**, **tractum**; to draw after, **ductō**, -**ārē**;

to draw enmities upon one's self, **inimicitias sibi conciliare**; to draw

from, **detrahō**, -**ērē**, **detraxi**, **detractum**; to draw off, **abducō**,

-**ērē**, **abduxi**, **abductum**; to draw out, **elicio**, -**ērē**, -**ui**, -**itum**

a dream, **somnium**, -**i** (n.)

to dream, **somnio**, -**ārē**

a drink, **potio**, -**onis** (f.)

to drink, **bibo**, -**ērē**, -**i**, (no sup.)

to drive, **impello**, -**ērē**, **impuli**, **impulsum**; to drive from, out, **pellere**,

depellere; **ejicio**, -**ērē**, **ejeci**, **ejectum**

a drop, **gutta**, -**ae** (f.)

the Druids, **Druides**, -**um** (m. pl.)

a drum, **tympānum**, -**i** (n.)

to dry, **siccō**, -**ārē**

a duck, **ānās**, -**ātis** (f.)

dull, **hēbes**, -**ētis**

dumb, **mūtus**, -**a**, -**um**

during, **pēr**, **intēr** (w. acc.)

dust, **pulvis**, -**eris** (m.)

a duty, **officiūm**, -**i** (n.)

a dwarf, **pūmiliō**, -**onis** (m. & f.)

to dwell, **habito**, -**ārē**

E.

each, **quisque**

eager, **cupidus**, -**a**, -**um**; **avidus**,

-**a**, -**um**

an eagle, **āquilā**, -**ae** (f.)

the ear, **auris**, - (f.)

early in the morning, **mānē**; right early

in the morning, **bēnē mānē**

to earn, **consequor**, -**i**, **consecutus sum**

the earth, **terrā**, -**ae** (f.)

an ear-witness, **testis auritus** (m.)

of ease, **otiosus**, -**a**, -**um**

easily, **facile**

the east, **oriens**, -**tis** (m.)

easy, **facilis**, -**e**; easy access, **facilitas**, **atis** (f.)

to eat, **edo**, -**ērē**, **edi**, **esum**; **vescor**, -**i**, (no sup.)

Ebro, **Iberus**, -**i** (m.)

an eclipse, **defectio**, -**onis** (f.); **eclipseis**, - (f.)

to eclipse, **obscurō**, -**ārē**

to make an edict, **edico**, -**ērē**, **edixi**, **edictum**

to educate, **educō**, -**ārē**

education, **educatio**, -**onis** (f.), **doctrina**, -**ae** (f.)

effeminacy of temper, **mollities**, -**ei** (f.)

effeminate, **mollis**, -**e**

an egg, **ovum**, -**i** (n.)

Egypt, **Aegyptus**, -**i** (f.)

eighty, **octoginta**

either...or, **aut...aut**, **vēl...vēl**

elder, **maior natus**; the elder Cato, **Cato maior**

elegance, **ēlegantia**, -**ae** (f.)

the elements of education, **elementa** (n. pl.) **litterarum**

an elephant, **elephantus**, -**i** (m.)

eloquence, **eloquentia**, -**ae** (f.)

eloquent, **eloquens**, -**tis**; **disertus**, -**a**, -**um**; **eloquently**, **eloquenter**

else, **alius**, -**a**, -**ud**; **elsewhere**, **alibi**

to embalm, **condio**, -**irē**

to embark, **in navem impōnere** (**impōsi**, **impōitum**)

an embassy, **legatio**, -**onis** (f.)

an emperor, **imperator**, -**oris** (m.)

an empire, **imperium**, -**i** (n.)

to employ, **adhibeo**, -**ērē**; **utor**, -**i**, **usus sum**

empty, **nudus**, -**a**, -**um**

to emulate, aemulōr, -ārī
an end, finīs, - (m.); at the end of, ul-
tīmūs, -ā, -ūm; to put an end,
finiō, -irē

to endeavor, cōnōr, -ārī
endowed with, praeditūs, -ā, -ūm;
particeps, -ipīs

to endure, fērō, -rē, tūlī, lātūm
enemy, adversāriūs, -ī (m.); hostīs
- (m.)

energy, vīrēs, -iūm (f. pl.)

English, Anglicūs, -ā, -ūm

to engrace, incīdō, -ērē, incīdī, incī-
sūm

to enjoy, frūōr, -ī, (frūtūs sūm)

enjoyment, jūcunditās, -ātīs (f.)

to enlarge, amplificō, -ārē

enmity, inīmicitiā, -ae (f.)

enormous, ingens, -tīs

enough, sātīs

to enter, intrō, -ārē

entire, omnis, -ē

to entreat, pētō, -ērē, -ivī, -itūm

to enumerate, enūmērō, -ārē

an envoy, orātōr, -ōrīs (m.)

envy, invīdiā, -ae (f.)

to envy, invīdēō, -ērē, invīdī, invī-
sūm

Epaminondas, Ēpāminondās, -ae (m.)

Ephesus, Ēphēsūs, -ī (f.)

Ephesian, Ēphēsīūs, -ā, -ūm

an Epicurean, Ēpicūrēs, -ī

equal, pār, pārīs: aequālīs, -ē

equally, aequālītēr, aequē

to eradicate, exstirpō, -ārē

to erect monuments, monumenta pōnērē

(pōsūī, pōsitūm)

to err, errō, -ārē

to escape, fūgiō, -ērē, fūgī, (no sup.);
effūgērē

especially, inprīmīs, maxīmē, praecipūē

to establish, confirmō, -ārē (peace);

instītūō, -ērē, instītūī, instītūtūm
(laws)

an estate, praedītūm, -ī (n.)

to esteem, aestīmō, -ārē; to esteem

lightly, parvī pendērē (pēpendī.

pensūm); to esteem of more value,

plūris aestīmārē

to estimate, aestīmō, -ārē

eternal, aeternūs, -ā, -ūm; sempī-
ternūs, -ā, -ūm

eternity, aeternitās, -ātīs (f.)

Euphrates, Euphrātēs, -īs (m.)

Europe, Eurōpā, -ae (f.)

F.

far, by far, multō, longē; very far, lon-

gissimē; far away from, prēcūl ā

a farmer, āgrīcōlā, -ae (m.)

fat, pingūis, -ē

a father, pātēr, -rīs (m.)

a fault, culpā, -ae (f.); vītūm, -ī
(n.)

Faustulus, Faustulūs, -ī (m.)

a favor, fāvōr, -ōrīs (m.)

to favor, fāvēō, -ērē, fāvī, fautūm;

indulgēō, -ērē, indulgī, indul-
tūm

fear, mētūs, -ūs (m.); tīmōr, -ōrīs
(m.)

a feast, convīvūm, -ī (n.)

a feather, plūmā, -ae (f.)

feeble, imbēcillūs, -ā, -ūm

to feel, sentiō, -irē, sensī, sensūm

the feelings, ānīmūs, -ī (m.)

to feign, simūlō, -ārē

a fellow-citizen, cīvīs, - (m.)

a fellow-soldier, commilitō, -ōnīs
(m.)

fertility, fertīlītās, -ātīs (f.)

fetters, vincūlā, -ōrūm (n. pl.)

few, a few, paucī, -ae, -ā

fidelity, fidēs, -ēī (f.)

a field, āgēr, -rī (m.); rūs, rūrīs (n.)

the fifth, quintūs, -ā, -ūm

a fight, pugnā, -ae (f.)

to fight, dimicō, -ārē; pugnō, -ārē;

to fight a battle, pugnam committērē

(commisī, commissūm)

figure, formā, -ae (f.)

to fill up, complēō, -ērē, -ēvī,

-ētūm

filled, rēfertūs, -ā, -ūm

to find, rēpērīō, -irē, rēppērī, rēper-

tūm; to find(out), invēnīō, -irē,

invēnī, inventūm; investigō, -ārē;

to find fault with, rēprēhendō, -ērē,

rēprēhendī, rēprēhensūm

fine, pulchēr, -rā, -rūm

a finger, *dīgītūs*, -ī (m.)
 to finish, *finīō*, -īrē; *perficiō*, -ērē,
perfēcī, *perfectūm*; *conficiō*,
 -ērē, *confēcī*, *confectūm* (bellum)
 fire, *ignīs*, - (m.)
 firm, *firmūs*, -ā, -ūm
 first, *prīmūs*, -ā, -ūm; at first, *prī-*
mō, *prīmūm*
 a fish, *piscīs*, - (m.)
 to fish, *piscōr*, -ārī
 fit, *īdōnēūs*, -ā, -ūm
 fitted, fitting, *aptūs*, -ā, -ūm
 five, *quinquē*
 fixed, *fixūs*, -ā, -ūm
 a flash of lightning, *fulgūr*, -īs (n.)
 a flatterer, *ādūlātōr*, -ōrīs (m.)
 flattering, *blandūs*, -ā, -ūm
 a fleece, *vellūs*, -ērīs (n.)
 a fleet, *classīs*, - (f.)
 a flight, *fūgā*, -ae (f.)
 a flock, *grex*, *grēgīs* (m.)
 to flock, *conflūō*, -ērē, *confluxī*, *con-*
fluxūm
 to flog, *verbērō*, -ārē [sup.]
 to flourish, *flōrēō*, -ērē, -ūī, (no
 to flow, *flūō*, -ērē, *fluxī*, *fluxūm*
 a flower, *flōs*, *flōrīs* (m.)
 a fly, *muscā*, -ae (f.)
 to fly, *vōlō*, -ārē; to fly off, away, *āvō-*
lō, -ārē; to fly = to flee, *fūgiō*,
 -ērē, *fūgī*, (no sup.)
 a foe, *hostīs*, - (m.)
 one's folks, *sūī*, -ōrūm (m. pl.)
 to follow, *sēquōr*, -ī, *sēcūtūs* sūm;
subsequōr, -ī, *subsēcūtūs* sūm
 one's followers, *sūī*, -ōrūm (m. pl.)
 following, *postērūs*, -ā, -ūm
 folly, *stultitiā*, -ae (f.)
 fond, *āmāns*, -tīs
 food, *cībūs*, -ī (m.)
 a fool, *stultūs*, -ī (m.)
 a foot, *pēs*, *pēdīs* (m.)
 a foot-soldier, *pēdēs*, -ītīs (m.)
 a footstep, *vestigīūm*, -ī (n.)
 for, prep. *prō* (w. abl.); conjunct., *nām*,
enīm
 to forbid, *vētō*, -ārē, -ūī, -ītūm;
interdicō, -ērē, *interdixī*, *interdic-*
tūm
 forces, *cōpīae*, -ārūm (f. pl.)

the forehead, frons, -tīs (f.)
 foreign, *āliēnūs*, -ā, -ūm; a foreigner,
pērēgrinūs, -ī (m.)
 forever, *sempēr*
 to forget, *oblīviscōr*, -ī; *oblītūs* sūm
 to forgive, *ignoscō*, -ērē, *ignōvī*, (no
 sup.)
 to form, *efficiō*, -ērē, *effēcī*, *effec-*
tūm
 former, *prīōr*, -ūs; *pristīnūs*, -ā,
 -ūm; in former times, *ōlīm*; the
 former victory, *vetus victoriā*
 formerly, *ōlīm*, *quondām*, *antēā*
 to forsake, *dēsūm*, *dēessē*, *dēfūī*; *dēsērō*,
 -ērē, -ūī, -tūm
 a fort, *castellūm*, -ī (n.)
 fortified walls, *moeniā*, -ūm (n. pl.)
 to fortify, *mūniō*, -īrē
 fortune, *fortūnā*, -ae; good fortune,
fēlicītās, -ātīs (f.)
 to found, *condō*, -ērē, -īdī, -ītūm
 a foundation, *fundāmētūm*, -ī (n.)
 a fountain, *fons*, -tīs (m.)
 four, *quattuor*
 frail, *cādūcūs*, -ā, -ūm; *frāgilīs*, -ē
 frailty, *frāgilītās*, -ātīs (f.)
 a fraud, *fraus*, -dīs (f.)
 free, *libēr*, -ā, -ūm; free from, *vācū-*
ūs, -ā, -ūm; to be free from, *vā-*
cārē
 to free, *libērō*, -ārē
 freedom, *libertās*, -ātīs (f.)
 to freeze, *gēlascō*, -ērē, (no perf. &
 sup.)
 frequent, *crēbēr*, -rā, -rūm; frē-
 quens, -tīs
 frequently, *crebrō*, *saepē*
 a friend, *āmicūs*, -ī (m.)
 friendship, *āmicitiā*, -ae (f.)
 a frog, *rānā*, -ae (f.) [abl.]
 from, ā, āb, abs (w. abl.); ē, ex, (w.)
 frugality, *frūgālītās*, -ātīs (f.) *parsī-*
mōniā, -ae (f.)
 fruit, *fructūs*, -ūs (m.)
 fruitless, *irritūs*, -ā, -ūm
 a fugitive, *fūgiens*, -tīs (m.)
 full, *plēnūs*, -ā, -ūm
 a funeral pile, *rōgūs*, -ī (m.)
 furiously, *vēhēmētēr*
 future, *fitūrūs*, -ā, -ūm

G.

gain, lucrūm, -ī (n.)
to gain, ādīpiscōr, -ī, ādeptūs sūm;
consequōr, -ī, consēcūtūs sūm;
to gain advantage, fructum capērē
Galic, Gallīcūs, -ā, -ūm
a game, lūdūs, -ī (m.)
gaming, lūsūs, -ūs (m.)
a garrison, praesīdīūm, -ī (n.)
a gate, portā, -ae (f.)
a Gaul, Gallūs, -ī (m.)
a gem, gemmā, -ae (f.)
a general, impērātōr, -ōrīs (m.)
a generation, saecūlūm, -ī (n.)
a German, Germānūs, -ī (m.)
Germany, Germāniā, -ae (f.)
to get, nanciscōr, -ī, nactūs sūm; *to get one's self*, sibi pārārē; *to get up*, surgō, -ērē, surrexi, surrectūm; *to get ready for war*, bellum pārārē
a gift, dōs, dōtīs (f.)
a girl, puellā, -ae (f.); *virgō*, -īnīs (f.)
to give, dō, dārē, dēdī, dātūm; *to give one's self up to*, sē dārē (*to work*, labōri); *to give notice*, significō, -ārē; *to give as a present*, dōnō dārē; *to give up (life)* prōfundō, -ērē, prōfūdī, prōfūsūm; *to give orders*, impērā ē; *to give the command*, praeificō, -ērē, praefēcī, praefectūm; *to give in marriage*, in matrimonium dārē
of glass, vitrēūs, -ā, -ūm
to glide away, cēdō, -ērē, cessī, cessūm
a globe, glōbbūs, -ī (m.)
glorious, dēcōrūs, -ā, -ūm; *magnificent*, -ā, -ūm; *most glorious*, pulcherrimūs, -ā, -ūm
glory, glōriā, -ae (f.)
a gnat, cūlex, -īcis (f.)
to go, ēō, īrē, īvī, ītūm; *to go away* ābēō, -īrē, -īī, -ītūm; *to go (to war)*, prōficiscōr, -ī, prōfectūs sūm; *to go (to battle)*, ēgrēdīōr, -ī, ēgressūs sūm; *to go to sleep*, obdormiscō, -ērē, obdormīvī, obdormītūm
God, dēūs, -ī (m.)

a goddess, dēā, -ae (f.)
gold, aurūm, -ī (n.)
good, bōnūs, -ā, -ūm; *prospēr*, -ā, -ūm; *very good*, perbōnūs; *a good*, bōnūm, -ī (n.); *to do good*, prōdesse; *good health*, prospēra valetūdo; *good will*, vōluntās, -ātīs (f.), *good qualities*, bōnā, -ōrūm (n. pl.)
goodness, bēnignitās, -ātīs (f.); *sanc-titās*, -ātīs (f.)
a goose, ansēr, -īs (m.)
a goosequill, pennā ansērīnā
to govern, impērō, -ārē; *rēgō*, -ērē, *rexī*, *rectūm*
government, regnūm, -ī (n.); *impērī-ūm*, -ī (n.), *administratīō*, -ōnīs (of the world) (f.)
a governor, praesēs, -īdīs (m.)
Gracchus, Gracchūs, -ī (m.)
a grain, grānūm, -ī (n.)
a grandson, nēpōs, -ōtīs (m.)
a grandfather, āvūs, -ī (m.)
to grant, dō, dārē, dēdī, dātūm
granted that, ūt; *granted that not*, nē
a grape, ūvā, -ae (f.)
grateful, grātūs, -ā, -ūm
a grave, sēpulcrūm, -ī (n.)
great, magnūs, -ā, -ūm; *so great*, tantūs, -ā, -ūm; *greatest*, sum-mūs, -ā, -ūm
Great Britain, Brītanīā, -ae (f.)
greatly, magnōpērē
greatness, magnītūdō, -īnīs (f.)
Greece, Graecīā, -ae (f.)
greed, cūpīdō, -īnīs (f.)
Greek, Graecūs, -ā, -ūm
grief, dōlōr, -ōrīs (m.), *luctūs*, -ūs (m.)
to grieve, dōlēō, -ērē, -ūī, ītūm; *maerēō*, -ērē, (no perf. & sup.); *to be grieved*, aegrē pātī (pātīōr, passus sūm); *it grieves*, pīgēt, -ērē, -ūīt
grievous, mīser, -ā, -ūm
the ground, terrā, -ae (f.); *lōcūs*, -ī (m.); *hūmūs*, -ī (f.); *to dig the ground*, rus fōdērē
to grow, crescō, -ērē, *crēvī*, *crētūm*; *to grow old*, sēnescō, -ērē; *sēnūī*, (no sup.)

a guard, praesidiūm, -ī (n.); to be on one's guard, cāvĕō, -ērĕ, cāvī, cautūm

a guide, dux, -cis (m.)

guilty, noxiūs, -ā, -ūm; sons, -tīs; a guilty person, nocens, -tīs

H.

hail, grandō, -inis (f.)

it hails, grandīnat

a hair, cāpillūs, -ī (m.)

the half, dimidiūm, -ī (n.)

the hand, mānūs, -ūs (f.); at hand, praestō; in the hands of, pēnēs (w. acc.); hand to hand, comminūs

to hand down, tradō, -ērĕ, -idī, -itūm

a handful, mānūs, -ūs (f.)

handsome, pulchēr, -rā, -rūm

Hannibal, Hannībal, -īs (m.)

it happens, fit, fierī, factūm est; evenit, -irĕ, evenit; contingit, -ērĕ, con-

happily, feliciter [tigit

happiness, felicitās, -ātīs (f.)

happy, beatūs, -ā, -ūm; felix, -icis

hard, dūrūs, -ā, -ūm; (times) ardū-ūs, -ā, -ūm

hard by, juxtā (w. acc.)

hardly, vix; hardly any, nullus fere

hardship, lābōr, -ōris (m.)

a hare, lepūs, -ōris

to do harm, nocēō, -ērĕ

harmless, innoxius, -ā, -ūm

Harpagus, Harpāgūs, -ī (m.)

Hasdrubal, Hasdrūbāl, -īs (m.)

to hasten, propĕrō, -ārĕ

to hatch, excludō, -ērĕ, exclusī, ex-

clusūm

to hate, odī, odissē

hateful, odiōsūs, -ā, -ūm

hatred, odiūm, -ī (n.)

haughtiness, arrogantia, -ae (f.)

to have, habēō, -ērĕ; to have to do

with, versōr, -ārī

he, she, it, is, eā, id

the head, caput, -itis (n.)

to heal, cūrō, -ārĕ; sanō, -ārĕ

health, vāletūdō, -inis (f.); to be in

good health, vālēō, -ērĕ

a heap, ācervūs, -ī (m.)

to hear, audiō, -irĕ

the heart, cōr, cordis (n.); ānīmūs, -ī (m.); a pure heart, pura mens; the heart of Germany, intima Germania

heat, cālōr, -ōris (m.)

heaven, caelūm, -ī (n.)

heavenly, caelestis, -ē

heavy, grāvis, -ē

a Hebrew, Hebraeus, -ī (m.)

Hector, Hectōr, -ōris (m.)

a hedge, saepēs, -is (f.)

an heir, hērēs, -edis (m.)

help, auxiliūm, -ī (n.)

to help, adjūvō, -ārĕ, adjūvī, adjū-

tūm; prōdessē, prōsum, prōfui

a Helvetian, Helvētius, -ī (m.)

a hen, gallinā, -ae (f.)

hence, indē

an herb, herbā, -ae (f.)

hereafter, mox

a hero, hērōs, -ōis (m.)

Herodotus, Hērōdōtūs, -ī (m.)

to hesitate, dubitō, -ārĕ

hewn, quadrātūs, -ā, -ūm

to hide, abscondō, -ērĕ, -idī, -itūm

high, altūs, -ā, -ūm; higher, superi-

or, -ūs

himself, herself, itself, ipse

to hinder, impediō, -irĕ; officiō, -ērĕ, offici, effectūm

to hire, conducō, -ērĕ, conduxī,

conductūm

his, her, its, suūs, -ā, -ūm

a historian, historicus, -ī (m.)

history, historiā, -ae (f.)

a hive, alvēūs, -ī (m.)

to hold, habēō, -ērĕ; tēnēō, -ērĕ, ūi, tentūm

a hole, cāvernā, -ae (f.)

a holiday, dies festus; holidays, feriāe,

-ārūm (f. pl.)

hollow, concavūs, -ā, -ūm

to (make) hollow, cavō, -ārĕ

a home, dōmiciliūm, -ī (n.); at home,

dōmī; from home, dōmō; home, dō-

mūm

Homer, Hōmērūs, -ī (m.)

honest, hōnestūs, -ā, -ūm; honestly,

hōnestē

honesty, hōnestās, -ātīs (f.); hōnestūm, -ī (n.)

honey, mel, mellīs (n.)

an honor, hōnōr, -ōrīs (m.)

to honor, cōlō, -ērē, cōlūī, cultūm

honorable, hōnestūs, -ā, -ūm

a hook, hāmūs, -ī (m.)

a hoop, trōchūs, -ī (m.)

hope, spēs, spēī (f.)

to hope for, spērō, -ārē

Horace, Hōrātīūs, -ī (m.)

a horn, cornū, -ūs (n.)

horny, cornēūs, -ā, -ūm

a horse, ēquūs, -ī (m.); *horse*, ēquītēs, -ūm (m. pl.)

on horseback, ēquītans, -tīs

Hortensius, Hortensīūs, -ī (m.)

an hour, hōrā, -ae (f.)

a house, dōmūs, -ūs (f.); *a noble house*, nobīlīs lōcūs

a household thing, rēs dōmesticā

how great, quantūs, -ā, -ūm; *how long? quamdiū? how many? quōt? how much? quantūm?*

however, āt, tāmen, vēō; *however much*, quamvis

huge, ingens, -tīs

human, hūmānūs, -a, -ūm

humanity, hūmānitās, -ātīs (f.)

a hundred, centūm

hunger, fāmēs, -īs (f.)

hungry, fāmēlicūs, -ā, -ūm

to be hungry, ēsūrīō, -īrē, (no perf. & sup.)

to hunt, vēnōr, -ārī

to hurt, nōcēō, -ērē; laedō, -ērē, laesī, laesūm

hurtful, noxīūs, -ā, -ūm

a husband, mārītūs, -ī (m.)

I.

I, ēgō, ēgōmēt

ibis, Ibīs, - (f.)

an idea, nōtīō, -ōnīs (f.)

idle, ignāvūs, -ā, -ūm; *idle (hope)*, inānīs, -ē

if, sī

ignorant, ignārūs, -ā, -ūm; *insecure*, -ā, -ūm; *impetuous*, -ā, -ūm;

to be ignorant, ignōrō, -ārē

ill, aegrōtūs, -ā, -ūm; *to be ill*, aegrōtō, -ārē

to illuminate, illustrō, -ārē

illustrious, ciārūs, -ā, -ūm

an image, īmāgō, -īnīs (f.)

to imitate, īmītōr, -ārī

imitation, īmītātīō, -ōnīs (f.)

immediately, stātīm; *immediately after*, sēcundūm (w. acc.)

immense, ingens, -tīs; *innúmerably*, līs, -ē

immortal, immortalīs, -ē

immortality, immortalitās, -ātīs (f.)

impenetrable, impēnētrābīlīs, -ē

impious, impiūs, -ā, -ūm

to implore, implōrō, -ārē

important, grāvīs, -ē

to improve, angēō, -ērē, auxī, auctūm

incapable of enduring, impātiens, -tīs

incited, commōtūs, -ā, -ūm

inclined, prōpensūs, -ā, -ūm

income, vectīgal, -ālīs (n.); *census*, -ūs (m.)

inconsiderately, inconsultō

inconstant, inconstans, -tīs

to increase, augēō, -ērē, auxī, auctūm; *crecō*, -ērē, crēvī, crētūm

incredible, incrēdībīlīs, -ē

indeed, quīdēm, sānē, prōfectō

India, Indīā, -ae (f.)

to indicate, signīficō, -ārē; *indīcō*, -ārē

indolence, ignāvīā, -ae; *pigrītīā*, -ae (f.)

industry, industriā, -ae (f.)

to be inflamed, exardescō, -ērē, exarsī, exarsūm

to inform, certiōrem faciēre (fēcī, factūm)

infrequency, rārītās, -ātīs (f.)

to inhabit, incōlō, -ērē, incōlūī, incultūm

an inhabitant, incōlā, -ae (m.)

to injure, nōcēō, -ērē; *vīolō*, -ārē (to violate)

an injury, injūrīā, -ae (f.)

injustice, injustītiā, -ae (f.)

inmost, intīmūs, -ā, -ūm

innocence, innöcentiā, -ae (f.)
 innocent, innöcens, -tis
 innumerable, innümērābilis, -ē
 to inquire, quaerō, -ērē, quaesivī,
 quaesitūm; to inquire into, spectō,
 -ārē; requirō, -ērē, requisivī,
 requisitūm
 an inscription, titlūs, -ī (m.)
 inspite, nölens, -tis
 instance, exemplū, -ī (n.); for in-
 stance, üt
 to instruct, erūdīō, -irē
 an insult, injuriā, -ae (f.)
 integrity, integrītās, -ātis (f.)
 intercourse, consuetūdō, -inis (f.)
 interest, ūsūrā, -ae (f.)
 it interests, is the interest, intērest
 to interpolate, intercālō, -ārē
 an interpreter, interprēs, -ētis (m.)
 to intervene, obstō, -ārē, obstiti, (no
 sup.)
 the intestines, intestinā, -ōrūm (n.pl.)
 intimacy, familiārītās, -ātis (f.); in
 the greatest intimacy, familiārissimē
 on intimate terms, familiārītēr
 into, in (w. acc.)
 intolerable, intölērābilis, -ē
 to introduce, indücō, -ērē, induxi,
 inductūm
 to invent, invēniō, -irē, invēni, inven-
 to invite, invitō, -ārē [tūm
 the Ionians, Iōnēs, -ūm (m. pl.)
 Ireland, Hiberniā, -ae (f.)
 irksome, mōlestūs, -ā, -ūm
 iron, ferrūm, -ī (n.)
 an island, insulā, -ae (f.); the Islands
 of the Blessed, insulae fortunatae
 Isocrates, Isöcrātēs, -īs (m.)
 an Italian, Itālūs, -ī (m.)
 Italy, Italiā, -ae (f.)

J.

a javelin, jáculūm, -ī (n.)
 Jerusalem, Hiērösölýmā, -ōrūm (n.
 pl.)
 a jest, jöcūs, -ī (m.); in jest, jöcō
 to be joined, adhaerēō, -ērē, adhae-
 si, adhaesūm
 a journey, itēr, -inērīs (n.)
 joy, gaudiū, -ī (n.)

a judge, jüdex, -icis (m.); a better
 judge, pēritör
 to judge, jüdicō, -ārē; to judge of,
 pröbō, -ārē
 judgment, jüdicium, -ī (n.); severe
 judgment, sēvēritās, -ātis (f.); ac-
 cording to my judgment, jüdiceō
 Jugurtha, Jügurthā, -ae (m.)
 Julius, Jülūs, -ī (m.)
 Jupiter, Jupitēr, Jovis (m.)
 the jury, jüdicēs, -ūm (m. pl.)
 just, justūs, -ā, -ūm; just, ipsē
 justice, justitiā, -ae (f.)
 justly, mēritō

K.

to keep, häbēō, -ērē; rētīnēō,
 -ērē, -ūi, rētentūm; (of ani-
 mals) älä, -ērē, -ūi, -itūm; to
 keep one's hands from, abstīnērē
 mānūs; to keep (a treaty) servārē; to
 keep out, dēpellō, -ērē, dēpülī, dē-
 pulsūm; to keep up, tēnēō, -ērē,
 tēnūi, tentūm
 a keeper, custōs, -ōdis (m.); to be a
 keeper, pascō, -ērē, ävi, pastūm
 to kill, interficiō, -ērē, interfeci, in-
 terfectūm
 kind, bēnēvölūs, -ā, -ūm
 a kind, gēnūs, -ērīs (n.); a kind of,
 quidam
 kindness, bēnēficiūm, -ī (n.)
 a king, rex, rēgis (m.)
 kingly, rēgiūs, -ā, -ūm
 a kinsman, pröpinquūs, -ī (m.)
 a kite, mällūs, -ī (m.)
 a knight, équēs, -itis (m.)
 to know, cognoscō, -ērē, cognōvi,
 cognitūm; nōvī, nōvissē; not to know,
 ignörō, -ārē; nesciō, -irē; one
 who does not know, ignārūs, -ā,
 -ūm

knowledge, sciētiā, -ae (f.)
 known, nötūs, -ā, -ūm

L.

labor, läbör, -ōris (m.)
 to labor, läbörō, -ārē
 a Lacedaemonian, Läcēdaemoniūs, -ī
 (m.)

laden, **dnustūs**, -ā, -ūm
 lame, claud**ūs**, -ā, -ūm
 the land, terrā, -ae (f.); in the land of,
 apūd (w. acc.); by land and sea, ter-
 rā marique; by land, pēdībūs
 a land animal, animal terrestre
 the language, lingvā, -ae (f.); vox, vō-
 cīs (f.)
 large, magn**ūs**, -ā, -ūm; at large,
 ūnivers**ūs**, -ā, -ūm
 a lark, ālaudā, -ae (f.)
 last, ultim**ūs**, -ā, -ūm; postrēm**ūs**,
 -ā, -ūm; proxim**ūs**, -ā, -ūm
 to last, dūr**ō**, -ārē
 too late, sēr**ūs**, -ā, -ūm
 lately, nūpēr
 Latin, Lātin**ūs**, -ā, -ūm
 the latter, hīc, illā
 to laugh, rīdē**ō**, -ērē, rīsī, rīsūm
 law, jūs, jūrīs (n.); lex, lēgīs (f.); civil
 law, jūs cīvīlē
 it is lawful, līcēt, -ūit, -ērē
 to lay down, pōn**ō**, -ērē, pōsūī, pō-
 sītūm; (an office) sē abdīcārē; to
 lay (a way), aedīficārē
 lazy, pīgēr, -rā, -rūm
 lead, plumb**ūm**, -ī
 to lead, dūc**ō**, -ērē; duxī, ductūm;
 to lead forth, across, transdūcērē; to
 lead out, ēlūcērē; it would lead to
 far, longūm est; to lead a life, vitam
 āgērē (ēgī, -actūm)
 a leader, dux, dūcīs (m.)
 a leaf, fōll**ūm**, -ī (n.)
 to leap across, translī**ō**, -īrē, -ūī,
 (no sup.)
 to learn, disc**ō**, -ērē, dīdīcī, (no sup.)
 learned, doct**ūs**, -ā, -ūm; a learned
 man, doct**ūs**, -ī (m.)
 learning, doctrīnā, -ae (f.)
 least, mīnīm**ūs**, -ā, -ūm
 to leave (behind), rēlinqu**ō**, -ērē, rē-
 liquī, rēlictūm
 led on, induct**ūs**, -ā, -ūm
 left, sinistēr, -rā, -rūm
 the leg, crūs, crūrīs (n.)
 a legion, lēgī**ō**, -ōnīs (f.)
 to lend, commōd**ō**, -ārē
 length, longīnquītās, -ātīs (f.); at
 length, tandēm

Lentulus, Lentul**ūs**, -ī (m.)
 less, mīn**ōr**, -ūs; adv. mīn**ūs**
 to lessen, lēv**ō**, -ārē
 to let (a house), lōc**ō**, -ārē; to let slip,
 praetermitt**ō**, -ērē, praetermīsī,
 praetermissūm
 a letter, ēpīstulā, -ae (f.); littērae,
 -ārūm (f. pl.); letters, littērae,
 -ārūm (f. pl.)
 of Leuctra, Leuctric**ūs**, -ā, -ūm
 a liar, hōm**ō** mendax (-īnīs -ā-
 cīs)
 liberal, libērālīs, -ē
 liberality, libērālītās, -ātīs (f.)
 a library, biblīothēcā, -ae (f.)
 a victor, lict**ōr**, -ōrīs (m.)
 a lie, mendācī**ūm**, -ī (n.)
 to lie, tell a lie, menti**ōr**, -īrī
 to lie, jēc**ō**, -ērē
 life, vītā, -ae (f.)
 lifeless, exānīmīs, -ē
 light, lux, lūcīs (f.)
 light (not heavy), lēvīs, -ē
 lightning, fulgūr, -īs (n.); a lightning,
 (that strikes), fulmēn, -īnīs (n.)
 like (adj.), similīs, -ē; instār; (con-
 junct.), ūt, sicūt
 to like, ām**ō**, -ārē; libēt, -ērē
 liked, grātīōs**ūs**, -ā, -ūm
 a likeness, īmag**ō**, -īnīs (f.); effīgī-
 ēs, -ēī (f.)
 likewise, itēm
 a limit, mōd**ūs**, -ī (m.)
 to limp, claudīc**ō**, -ārē
 a line, linēā, -ae (f.); a line of life, gē-
 nūs vitae; a line of battle, ācīēs, -ēī
 (f.)
 a lion, lē**ō**, -ōnīs (m.)
 Liscus, Lisc**ūs**, -ī (m.)
 literary studies, stūdiūm littērārūm
 a litter, lectīcā, -ae (f.)
 little, paucae res; a little one, parvul**ūs**,
 -ī (m.)
 to live, vīv**ō**, -ērē, vixī, victūm
 living, vīv**ūs**, -ā, -ūm; a living being
 ānīmāns, -tīs (m., f. & n.)
 to lodge, hābīt**ō**, -ārē
 lofty, cels**ūs**, -ā, -ūm; excels**ūs**, -ā,
 -ūm
 London, Londīn**ūm**, -ī (n.)

long, longūs, -ā, -ūm; *long = for a long time*, dīū

to long for, exoptō, -ārē

to look, spectō, -ārē; *to look at, to look upon*, intūeōr, -ērī, intūitūs sūm; *to look for*, pētō, -ērē, -īvi, -itūm; *expect*, -ārē; *to look into*, inspicō, -ērē, inspexī, inspectūm; *to look out for*, quaerō, -ērē, quaesīvi, quaesitūm; *to look into the future*, fūtūrā prōspicere

loquacity, loquacitās, -ātis (f.)

to lose, amittō, -ērē, amisi, amissum

a loss, damnūm, -ī; *jactūre*, -ae (f.); *intēritūs*, -ūs (m.)

a lot, sors, -tis (f.); *a hard lot*, asperā fortuna

lovable, amābilis, -ē

love, amor, -oris (m.); *love of letters*, studiū litterarum

to love, amo, -ārē; *diligō*, -ērē, dilexi, dilectum

a lover (of truth), diligens, -tis

lower, infēriōr, -ūs; *lowest*, infimūs, -ā, -ūm; *low stature*, brevitas, -ātis (f.)

loyalty, fidēs, -ei (f.)

Lucania, Lucania, -ae (f.)

Lucanian, Lucanūs, -ā, -ūm

Lucilius, Luciliūs, -ī

a lung, pulmō, -onis (m.)

to lure, alliciō, -ērē, allexi, allectum

a lurking place, latēbrā, -ae (f.)

lust, libidō, -inis (f.)

luxury, luxuriā, -ae (f.)

Lycurgus, Lyeurgūs, -ī (m.)

Lydia, Lydiā, -ae (f.)

a Lydian, Lydūs, -ī (m.)

lying, mendacium, -ī (n.)

M.

mad, rabiōsūs, -ā, -ūm

madness, amentia, -ae (f.)

Maecenas, Maecenās, -ātis (m.)

a magistrate, magistrātūs, -ūs (m.)

a magnet, magnēs, -ētis (m.)

magnetic, magnētīcūs, -ā, -ūm

magnificence, splendōr, -oris (m.)

magnificent, magnificūs, -ā, -ūm

magnitude, magnitūdō, -inis (f.)

to maintain, servō, -ārē; *habēō*, -ērē

to make, faciō, -ērē, feci, factum; *efficō*, -ērē, effeci, effectum; *reddō*, -ērē, -idi, -itum; *to make of very little account*, minimi facere; *to make the acquaintance*, cognoscō, -ērē, cognovi, cognitum; *to make friends*, amicos comparare; *to make for Italy*, Italiam petere (-ivi, -itum); *to make one's self master of*, potior, -iri; *to make bad use*, abutor, -i, abusūs sūm; *to make a present*, dono dare (dedi, datum); *to make an edict*, edico, -ere, edixi, edictum; *to make war upon*, bellum inferre (intuli, inlatum) alicui

a maker, architectūs, -ī (m.)

man, a man, homō, -inis (m.); *vir*, -ī (m.); *one's men*, sui, -orum (m. pl.)

Manlius, Manliūs, -ī (m.)

manner, modūs, -ī (m.); *after the manner*, ritu; *amiable manners*, humanitas, -ātis (f.); *in no manner*, nullō modo

many, multūs, -ā, -ūm; *as many as possible*, quam plurimi

marble, marmor, -is (n.)

Marcus, Marcūs, -ī (m.)

Marius, Mariūs, -ī (m.)

to mark off, describō, -ērē, descripsi, descriptum

a market, mercatūs, -ūs (m.)

a marriage, matrimōnium, -ī (n.)

to marry (of the woman), nubō, -ere, nupsi, nuptum

Marseilles, Massilia, -ae (f.)

a marsh, palūs, -udis (f.)

a mass (of gold), vis, - (f.)

a Massilian, Massiliensis, - (m.)

a master (teacher), magister, -tri; *recitor*, -oris; *to make one's self master of*, potior, -iri; *master of*, compos, -otis

material, materiēs, -ei (f.)

it is no matter, nīhil intērest
 it matters, intērest, rēfert
 a meadow, prātūm, -ī (n.)
 mean, sordīdūs, -ā, -ūm
 means, facultās, -ātīs (f.); ōpēs,
 -ūm (f. pl.); by no means, mīnīmē;
 by means of, pēr (w. acc.)
 meanwhile, intērīm
 measure, mōdūs, -ī (m.); in a measure,
 quodammōdō
 to measure, mētīōr, -īrī, mensūs
 meat, cārō, -nīs (f.) [sūm
 Media, Mēdiā, -ae (f.)
 a medicine, mēdicīnā, -ae (f.)
 mediocrity, mēdiocrītās, -ātīs
 a meeting, conventūs, -ūs (m.)
 to melt, solvī, sōlūtūs sūm
 memory, mēmōriā, -ae (f.)
 mention, mentiō, -ōnīs (f.)
 a merchant, mercātōr, -ōrīs (m.)
 a merit, virtūs, -ūtīs (f.)
 a metal, mētallūm, -ī (n.)
 Metellus, Mētellūs, -ī (m.)
 to migrate, migrō, -ārē
 mild, mītīs, -ē
 mildness, mansuētūdō, -īnīs (f.)
 a mile, miliārīūm, -ī (n.); millē pas-
 sūm
 military service, militiā, -ae (f.)
 of Miletus, Milēsīūs, -ā, -ūm
 milk, lac, lactīs (n.)
 the mind, mens, -tīs (f.); ānīmūs, -ī
 (m.)
 to mind, attendō, -ērē, attendī, atten-
 tūm; cūrō, -ārē
 mindful, mēmōr, -īs
 Minos, Minōs, -ōīs (m.)
 a mirror, spēcūlūm, -ī (n.)
 a miser, āvārūs, -ī (m.)
 miserable, mīsēr, -ā, -ūm
 misery, mīsēriā, -ae (f.)
 misfortune, mālum, -ī; cālāmītās,
 -ātīs (f.)
 to be mistaken, errō, -ārē; fallōr, -ī,
 falsūs sūm
 Mithridates, Mithridātēs, -īs (m.)
 mockery, lūdrībrīūm, -ī (n.)
 moderation, abstinentiā, -ae (f.)
 modest, mōdestūs, -ā, -ūm; vērēcun-
 dūs, -ā, -ūm

modesty, mōdestiā, -ae (f.)
 a moment, mōmentūm, -ī (n.)
 money, pēcūniā, -ae (f.)
 a month, mensīs, - (m.)
 a monument, mōnumentūm, -ī (n.)
 the moon, lūnā, -ae (f.)
 morals, mōrēs, -ūm (n. pl.)
 more, plūs, māgīs, ampliūs; more or less,
 aliquid
 morning (adj.), mātutinūs, -ā, -ūm;
 (subst.), tempus matutinum
 the morning-star, Lūcifer, -ī (m.)
 the morrow, diēs crastīnus
 mortal, mortālīs, -ē
 most, plūrīmūs, -ā, -ūm; plērīquē,
 plēraequē, plēraqūē; (adverb), ma-
 xīmē, plūrīmūm
 a mother, mātēr, -rīs (f.); gēnētrix,
 -īcis (f.)
 motion, mōtūs, -ūs (m.)
 a mound, agger, -īs (m.)
 a mount, mountain, mons, -tīs (m.)
 to mourn, lugēō, -ērē, luxī, luc-
 tūm; maerēō, -ērē, (no perf. &
 sup.)
 a mouse, mūs, mūrīs (m.)
 the mouth, ōs, -ōrīs (n.); (of a river), os-
 tiā, -ae (f.)
 to move, mōvēō, -ērē, mōvī, mō-
 tūm; commōvēō, -ērē, commō-
 vī, commōtūm; to move out, ēgrē-
 diōr, -ī, ēgressūs sūm
 much, multūs, -ā, -ūm, very much,
 plūrīmūs, -ā, -ūm; permultūs,
 -ā, -ūm; (adv.), valdē; too much,
 nīmīs, nīmīūm; so much as, tām..
 quām
 to mulct, mulctō, -ārē
 a multitude, multitūdō, -īnīs (f.)
 Mummīus, Mummīūs, -ī (m.)
 a murder, caedēs, -īs (f.); nex, nēcīs
 (f.)
 to murder, occīdō, -ērē, occīdī, occi-
 sūm
 music, mūsīcē, -ēs (f.)
 mute, mūtūs, -ā, -ūm
 mutual, mūtūūs, -ā, -ūm
 my, mēūs, -ā, -ūm
 Myndus, Myndūs, -ī (f.)
 myself, ipsē

N.

naked, nūdūs, -ā, -ūm
a name, nōmēn, -īnīs (n.)
to name, nōmīnō, -ārē
Naples, Nēāpōlīs, - (f.)
Narbo, Narbō, -ōnīs (m.)
to narrate, narrō, -ārē
a narrative, narrātiō, -ōnīs (f.)
a narrator, scriptōr, -ōrīs (m.)
narrow, angustūs, -ā, -ūm
a nation, nātiō, -ōnīs (f.); pōpūlus, -ī (m.); gens, -tīs (f.)
natural, nātūrālīs, -ē; natural disposition, ingēnūm, -ī (n.)
nature, nātūrā, -ae (f.)
naval, nāvālīs, -ē
nay, immō
near, prōpinquūs, -ā, -ūm; nearer, prōpiōr, -ūs; nearest, proximūs, -ā, -ūm
near (prepos.), prōpē, proptēr, juxtā (w. acc.)
nearly, paenē
necessary, nēcessāriūs, -ā, -ūm; it is necessary, ōpūs est
necessity, nēcessitās, -ātīs (f.)
the neck, cervix, -icīs (f.); collūm, -ī (n.)
to be in need, ēgēō, -ērē, -ūī, (no sup.)
there is need, ōpus est, ōportēt
needless, supervacūūs, -ā, -ūm
to neglect, neglēgō, -ērē, neglexī, neglectūm
to neigh to, adhinnīō, -irē
neighing, hinnītūs, -ūs (m.)
a neighbor, vicinūs, -ī
neither (of the two), neutēr, -rā, -rūm
neither. .nor, nequē. .nequē; nec. .nec
Neoptolemus, Nēoptōlēmūs, -ī (m.)
Nepos, Nēpōs, -ōtīs (m.)
Neptune, Neptūnūs, -ī (m.)
a nerve, nervūs, -ī (m.)
a nest, nidūs, -ī (m.)
Nestor, Nestōr, -ōrīs (m.)
a net, rētē, -īs (n.)
never, numquām
nevertheless, tāmēn
new, novūs, -ā, -ūm

New York, Ebōrācūm Nōvūm (-ī, -ī)
next, proximūs, -ā, -ūm; next to, (prepos.) sēcundūm (w. acc.)
the night, nox, -ctīs (f.)
a nightingale, luscīniā, -ae (f.)
night-time, tempūs nocturnūm
the (river) Nile, Nilūs, -ī (m.)
nine, novēm
ninety, nōnāgintā
the ninth, nōnūs, -ā, -ūm
no, no one, nullūs, -ā, -ūm; nēmō, -īnīs
nobility, nobilitās, -ātīs (f.)
noble, nobilīs, -ē; the nobles, vīrī nobīlēs
nobody, nēmō, -īnīs
none, nullūs, -ā, -ūm
noon, mēridiēs, -ēī (m.)
nor, nec
the northwind, bōrēās, -ae (m.)
the nose, nāsūs, -ī (m.)
not, nōn; not only. .but also, nōn solum . .sed etīām
nothing, nihīl, nullā res; nothing to do, nihīl nēgōtīi
to give notice, signīficō, -ārē
to nourish, alō, -ērē, ā, ūī, alītūm
noxious, noxiūs, -ā, -ūm
Numa Pompilius, Nūmā Pompiliūs (-ae, -ī)
Numantia, Nūmantīā, -ae (f.)
a number, nūmērūs, -ī (m.)
to number, nūmērō, -ārē
numberless, innūmērābilīs, -ē; innūmērūs, -ā, -ūm
Numidia, Nūmidīā, -ae (f.)
Numitor, Nūmitōr, -ōrīs (m.)

O.

an oath, rēligiō, -ōnīs (f.)
to obey, pārēō, -ērē; to obey the laws, legibus ūtī (ūsūs sūm)
under obligation, alīcui restrictūs, -ā, -ūm
obliging, dulcis, -ē
to obscure, obscurō, -ārē
to observe = to utter, dicō, -ērē, dixī, dictūm; to observe justice, justitiam servārē; to observe a limit, modum tēnērē (tēnūī, tentūm)

to obtain, pārō, -ārē; ādīpiscōr, -ī, ādeptūs sūm
 an occupation, năgōlŭm, -ī (n.)
 to occupy, occŭpō, -ārē
 the ocean, ōcēanŭs, -ī (m.)
 Octavia, Octāviā, -ae (m.)
 odd, impār, impārīs
 of, ē, ex, dē (w. abl.)
 to offer, offerō, -rē, obtŭli, oblātŭm;
 prōpōnō, -ērē, prōpōsŭi, prōpōsī-
 tŭm: to offer one's self, se praebē-
 rē; to offer resistance, rēsistō, -ērē,
 restītī, (no sup.)
 the office of praetor, praetŭrā, -ae (f.)
 often, saepē
 old, vētŭs, -ērīs, (to denote the age)
 nātŭs, -ā, -ŭm; older, mājōr nātŭ;
 old age, sēnectŭs, -ŭtīs (f.)
 an olive, ōlēā, -ae (f.)
 Olympia, Olympiā, -ae (f.)
 on, in, dē, sŭpēr (w. abl.)
 once, sēmēl; quondām
 one, ūnŭs, -ā, -ŭm; one..another,
 āliŭs, .āliŭs; the one..the other, altēr
 ..altēr; one of two, altēr
 one-eyed, mōnōcŭlŭs, -ā, -ŭm
 only, tantŭm
 onslaught, impētŭs, -ŭs (m.)
 open, āpertŭs, -ā, -ŭm
 to open, pā'fēcīō, -ērē, pātēfēcī, pā-
 tēfactŭm (pars. pātēfēcī); āpērīō,
 -īrē, -ŭi, āpertŭm
 openly, pālām
 an opinion, opīnīō, -ōnīs (f.); sen-
 tentiā, -ae (f.)
 an opponent, adversārīŭs, -ī (m.)
 an opportunity, occāsiō, -ōnīs (f.)
 to oppose, oppōnō, -ērē, -oppōsŭi,
 oppōsītŭm: rēlctōr, -ārī
 opposite to, contrā (w. acc.)
 to oppress, grāvō, -ārē
 opulent, ōpŭlentŭs, -ā, -ŭm
 or, aut, sīvē, -vē (appended), vēl; or not,
 annōn, necnē; either..or, aut..aut;
 vēl..vēl; whether..or, sīvē..sīvē
 an oracle, ōrācŭlŭm, -ī (n.)
 an orator, ōrātōr, -ōrīs (m.)
 an orchard, pōmārīŭm, -ī (n.)
 to ordain, instītīō, -ērē, instītŭi, in-
 stītŭtŭm

order, ordō, -īnīs (m.); by order,
 jussŭ; contrary to orders, contra im-
 perīum; to give orders, impērārē
 to order, jŭbēō, -ērē, jussī, jus-
 sŭm; mandō, ārē
 the organ of hearing, auditŭs, -ŭs
 (m.)
 Orgetorix, Orgētōrix, -īgīs (m.)
 origin, origō, -īnīs (f.)
 an ornament, dēcŭs, -ōrīs (n.)
 Orpheus, Orpheus, Orphēi (m.)
 other, āliŭs, -ā, -ŭd; (of two) altēr,
 -ā, -ŭm
 otherwise, ālitēr, sēcŭs
 I ought, dēbēō, -ērē; it ought, ōpor-
 tēt, -ērē, -ŭt
 our, nostēr, -rā, -rŭm
 out of, ē, ex (w. abl.); extrā (w. acc.)
 an outrage, injŭriā, -ae (f.)
 over, sŭpēr, suprā, trans (w. acc.); over
 against, contrā (w. acc.)
 overbearing, sŭperbŭs, -ā, -ŭm
 to overcome, prēmō, -ērē, pressī,
 pressŭm; vincō, -ērē, vīcī, vic-
 tŭm
 overflow, ābundantiā, -ae (f.)
 to overtake, dēprēhendō, -ērē, dēprē-
 hendī, dēprēhensŭm; opprīmō,
 -ērē, oppressī, oppressŭm
 to overthrow, ēvertō, -ērē, ēvertī,
 ēversŭm
 to owe, dēbēō, -ērē
 an owl, noctŭā, -ae (f.), ŭlŭlā, -ae,
 (f.)
 his, her, its own, sŭŭs, -ā, -ŭm
 owner, dōmīnŭs, -ī (m.)
 an ox, bōs, bōvīs (m.)

P.

a page, pāgīnā, -ae (f.)
 pain, dōlōr, -ōrīs (m.)
 to paint, pingō, -ērē, pinxī, pic-
 tŭm
 a painter, pictōr, -ōrīs (m.)
 Palatine, Pālātīnŭs, -ā, -ŭm
 a parent, pārens, -tīs (m. & f.)
 parricide, parrīcīdŭm, -ī (n.)
 a part, pars, -tīs (f.)
 partaker, partīceps, -īpīs
 a Parthian, Parthŭs, -ī (m.)

partiality, stūdiŭm, -ī (n.)
particular, certŭs, -ā, -ŭm; *most particularly*, maxīmōpĕrĕ
to pass away, transĕō, -īrĕ, -īī, -ītŭm; *intĕrĕō*, -īrĕ, -īī, -ītŭm; *to pass by or on*, praetĕrĕō, -īrĕ, -īī, -ītŭm; *to pass into heaven*, pervĕnīrĕ in caelum; *to pass one's life*, vitā ōgĕrĕ (ĕgī, ac-tŭm); *to pass over*, transcendō, -ĕrĕ, transcendī, transcensŭm; *transĕō*, -īrĕ, -īī, -ītŭm; *to pass through*, transmittō, -ĕrĕ, transmisi, transmissŭm
a passage, itĕr, -inĕris (n.); transi-tŭs, -ŭs (m.)
passion, cŭpīditās, -ātīs (f.)
past, praetĕrītŭs, -ā, -ŭm
a pasture, pascŭm, -ī (n.)
paternal, paternŭs, -ā, -ŭm
patience, pātĕntiā, -ae (f.)
patiently, pātĕntĕr
a patrician, patriciŭs, -ī (m.)
a patron, patrōnŭs, -ī (m.)
Paul, Paulŭs, -ī (m.)
to pay, pendō, -ĕrĕ, pĕpendī, pen-sŭm; *to pay one's respects*, sālūtō, -ārĕ
peace, pax, pācis (f.); *peace and quiet*, bona pax
a peacock, pāvō, -ōnīs (m.)
a pear, pīrŭm, -ī (n.)
a peck, mōdiŭs, -ī (m.)
peculiar, propriŭs, -ā, -ŭm
Pelopidas, Pēlōpidās, -ae (m.)
Peloponnesian, Pēlōponnēsīacŭs, -ā, -ŭm
to penetrate, pĕnĕtrō, -ārĕ
a people, pōpŭlŭs, -ī (m.); *people*, hō-mīnēs; *other people's*, āliĕnŭs, -ā, -ŭm; *all people*, cunctī, -ae. -ā
to perceive, sentiō, -īrĕ, sensi, sen-sŭm
perchance, fortĕ
perched, sĕdens, -tīs
perfect, perfectŭs, -ā, -ŭm; *perfectly*, plānĕ
a Pergamean, Pergamēnŭs, -ī (m.)
Pergamum, Pergāmŭm, -ī (n.)
perhaps, forsītān, fortassĕ

Pericles, Pĕriclĕs, -īs (m.)
a period, tempŭs, -ōris (n.)
to perish, intĕrĕō, -īrĕ, -īī, -ītŭm; pĕrĕō, -īrĕ, -īī, -ītŭm
a perjury, perjūriŭm, -ī (n.)
permission, concessŭs, -ŭs (m.)
pernicious, pernīcīōsŭs, -ā, -ŭm; *a most pernicious evil*, res pernīcīosī-sīma
a Persian, Persā, -ae (m.)
a person, hōmō, -īnis (m.); *a guilty person*, nōcens, -tīs
perspiration, sūdōr, -ōris (m.)
to persuade, suādĕō, -ĕrĕ, suāsī, suāsŭm; *persuādĕō*, -ĕrĕ, persu-āsī, persuāsŭm
a perusal, lectiō; -ōnīs (f.)
Philip, Phīlippŭs, -ī (m.)
a philosopher, phīlōsōphŭs, -ī (m.)
Phoenicia, Phoenīciā, -ae (f.)
a physician, mĕdicŭs, -ī (m.)
a piece of land, fundŭs, -ī (m.)
to pierce, confōdiō, -ĕrĕ, confōdī, confossŭm
piety, pīētās, -ātīs
a funeral pile, rōgŭs, -ī (m.)
a pillow, pulvīnŭs, -ī (m.)
a pilot, gŭbernātōr, -ōris (m.)
a pint, sextāriŭs, -ī (m.)
pious, pīŭs, -ā, -ŭm
a pirate, pīrātā, -ae (m.)
to pitch (a camp); pōnō, -ĕrĕ, pō-sŭi, pōsitŭm
a pitchfork, furcā, -ae (f.)
pity, mīserīcordiā, -ae (f.)
a place, lōcŭs, -ī (m.); *in place of*, lō-cō āliĕcŭjus
to place on, impōnō, -ĕrĕ, impōsŭi, impōsitŭm
a plague, pestīs, - (f.)
a plain, campŭs, -ī (m.)
plain, perspīcŭŭs, -ā, -ŭm
a plan, consiliŭm, -ī (n.)
to plan, mōiōr, -īrī
a planet, plānētā, -ae (f.); *the planet Saturn*, Venus, stella Saturni, Venĕris
to plant, sĕrō, -ĕrĕ, sĕvī, sātŭm
planted, consitŭs, -ā, -ŭm
a Plataean, Plātaeensis, - (m.)
a play, lūdŭs, -ī (m.)

to play, lūdō, -ērē, lūsī, -sūm
 pleasant, jūcundūs, -ā, -ūm
 pleasing, grātūs, -ā, -ūm
 pleasure, vōluptās; -ātīs (f.); at
 pleasure, ad nutum
 plenty, affātīm
 Pliny, Plīnīūs, -ī (m.)
 a plow, ārātrūm, -ī (n.)
 to plow, ārō, -ārē
 to pluck, carpō, -ērē, carpsī, carp-
 tūm; to pluck out, ēvellō, -ērē,
 ēvellī, ēvulsūm
 plunder, rāpīnae, -ārūm (f. pl.)
 to plunder, spōlīō, -ārē; dīrīpīō,
 -ērē, dīrīpūī, dīreptūm
 to plunge, sē prōjicērē (prōjēcī, pro-
 jectūm)
 Pluto, Plūtō, -ōnīs (m.)
 a poet, pōētā, -ae (m.)
 a poison, vēnēnūm, -ī (n.)
 Pompey, Pompējūs, -ī (n.)
 Pontic, Pontīcūs, -ā, -ūm
 poor, paupēr, -īs
 the populace, plēbs, -īs (f.)
 a portion of time, tempūs, -ōrīs
 a position, lōcūs, -ī (m.)
 to possess, possīdēō, -ērē, possēdī,
 possessūm
 a possession, rēs, -rēī (f.); bōnūm, -ī
 (n.); possēsīō, -ōnīs (f.)
 a post, lōcūs, -ī (m.)
 poverty, paupertās, -ātīs (f.)
 power, pōtētīā, -ae (f.); pōtestās,
 -ātīs (f.); vīs, - (f.); desire for
 power, cūpīdītās regnī
 powerful, pōtens, -tīs
 powerless to control, impōtens, -tīs
 a practice, ūsūs, -ūs (m.); exercītā-
 tiō, -ōnīs (f.)
 to practice, exercēō, -ērē; to practice
 justice, virtūtem, justītīam colēre
 praise, laus, -dīs (f.)
 to praise, laudō, -ārē
 praiseworthy, laude dignūs, -ā, -ūm
 pray, -nām, tandēm
 to pray, ōrō, -ārē
 to precede, antēgrēdīōr, -ī, antēgres-
 sūs sūm; antēcedō, -ērē, antēces-
 sī, antēcessūm; praecurrō, -ērē,
 praecurrī, praecursūm

a precept, praeceptūm, -ī (n.)
 precious, nōbīlīs, -ē
 a precursor, praenuntiūs, -ī (m.)
 to predict, praedicō, -ērē, praedixī,
 praedictūm
 to prefer, antēpōnō, -ērē, antēpōsūī,
 antepositūm
 in preference, prae (w. abl.)
 premature, immātūrūs, -ā, -ūm
 in presence of, cōrām (w. abl.)
 a present, dōnūm, -ī (n.); to give as
 a present, dōnō dārē; dōnārē
 to present with, dōnō, -ārē
 to press sorely, urgēō, -ērē, ursī,
 (no sup.)
 pressing, urgens, -tīs
 to prevent, impēdīō, -īrē; rēpellō,
 -ērē, rēpūlī, rēpulsūm
 of prey, rāpax, -acīs
 Priam, Prīāmūs, -ī (m.)
 a price, prētīūm, -ī (n.); at a very
 high price, plūrīmō (pretio), at a low
 price, parvō; at a very low price, mī-
 nīmō; at the same price, tantīdēm
 pride, superbīā, -ae (f.)
 to pride one's self, sūperbīō, -īrē, (no
 perf. & sup.)
 a priest, sācerdōs, -ōtīs (m.)
 a prince, princeps, -īpīs (m.)
 principally, maxīmē, praecipūē
 of printing, tŷpōgrāphīcūs, -ā, -ūm
 a prison, carcēr, -īs (m.)
 privately, sēcrētō
 probable, vērī sīmīlīs, -ē
 probity, prōbītās, -ātīs (f.)
 to proceed, contendō, -ērē, contendī,
 contentūm
 a procession, pompā, -ae (f.)
 to proclaim, narrō, -ārē
 to produce, prōcrēō, -ārē
 projecting, prōcērūs, -ā, -ūm
 prominent, excellens, -tis; to be pro-
 minent, ēmīnēō, -ērē, -ūī, (no
 sup.)
 to promise, pollicēōr, -ērī; prōmit-
 tō, -ērē, prōmīsī, prōmissūm
 prone, prōnūs, -ā, -ūm
 proper, īdōnēūs, -ā, -ūm
 property, possēsīō, -ōnīs (f.); our
 property, nostrā, -ōrūm (n. pl.)

the property of others, ālīenā, -ōrūm,
(n. pl.); *one's property, sūā, -ō-*
rūm

Proserpine, Prōserpīnā, -ae (f.)
prosperity, rēs sēcundae (f. pl.)
to protect, tūcōr, -ērī
a protector, pātrōnūs, -ī (m.); *pātrō-*
nā, -ae (f.); *custōs, -ōdīs* (m. & f.)

proud, sūperbūs, -ā, -ūm
a proverb, prōverbīum, -ī (n.)
to provide, comparō, -ārē
provided, dūm, dummōdō, sī mōdō
providence, prōvīdentiā, -ae (f.)
a province, prōvinciā, -ae (f.)
to provoke, lācessō, -ērē, -īvī,
-ītūm

prudence, prūdentiā, -ae (f.)
prudent, prūdēns, -tīs

Prusias, Prūsīās, -ae (m.)

public opinion, fāmā, -ae (f.)

Publius, Publīūs, -ī (m.)

Punic, Pūnicūs, -ā, -ūm

to punish, mulctō, -ārē

punishment, poenā, -ae (f.); *supplicī-*
ūm, -ī (n.)

a pupil, discipulūs, -ī (m.)

to purchase, ēmō, -ērē, -ēmī, emp-
tūm

pure, pūrūs, -ā, -ūm

on purpose, de industriā, consultō

a pursuit, stūdiā, -ōrūm (n. pl.)

to put, pōnō, -ērē, pōsūī, pō-ītūm;

to put to flight, in fugam vertērē (ver-
tī, versūm); to put an end to, finīō,

-īre; to put off, diffērō, -rē, distū-
lī, dilātūm; to put under, suppō-

nō, -ērē, suppōsūī, suppōsītūm

a pyramid, pŷrāmīs, -īdīs (f.)

Pyrrhus, Pyrrhūs, -ī (m.)

Pythagoras, Pŷthāgōrās, -ae (m.)

a Pythagorean, Pŷthāgōrēūs, -ī (m.)

Pythian, Pŷthiūs, -ā, -ūm

Q.

a quadruped, quādrūpēs, -ēdīs (m.)

a quaestor, quaestōr, -ōrīs (m.)

a quail, cōturnix, -īcīs (f.)

good qualities, bōnā, -ōrūm (n. pl.)

a great quantity, vis, - (m.)

quarrelsome, jurgīōsūs, -ā, -ūm

from every quarter, undīquē
the question is, quaeritur
to question, interrōgō, -ārē
quickly, cēlērītēr
quicksilver, argentūm vīvūm (n.)
quite, plānē

R.

a rabbit, cūniculūs, -ī (m.)

a race, gēnūs, -ērīs (n.); *the human*
race at large, homīnum genus univer-
sum

a race (course), stādīūm, -ī (n.)

to rack, vexō, -ārē

rain, plūviā, -ae (f.)

a rainbow, arcūs caelestīs (-ūs, -)

to raise (an army), comparō, -ārē

a rampart, vallūm, -ī (n.)

rank, ordō, -īnīs (m.)

rarely, rārō

rather, pōtīūs, māgīs

a raven, corvūs, -ī (m.)

a ray, rādīūs, -ī (m.)

to reach, pervēnīō, -īrē, pervēnī, per-
ventūm

to read, lēgō, -ērē, lēgī, lectūm

readily, fācīlē

ready, pārātūs, -ā, -ūm

real, vērūs, -ā, -ūm

reality, res vērā

reason, rātīō, -ōnīs (f.); *for the rea-*
son, idēō; for this very reason, prop-
ter id ipsum; for no other reason, nul-
la alīa de causa

a rebuke, admōnītīō, -ōnīs (f.)

to recall, rēvōcō, -ārē

to receive, accēpīō, -ērē, accēpī, ac-
ceptūm

to reckon, nūmērō, -ārē

to recognize, cognoscō, -ērē, cognō-
vī, cognītūm; (Deum) *ānīmad-*
vertō, -ērē, ānīmadvertī, ānīmad-
versūm

to recollect, rēmīniscōr, -ī, (no pert.)

recollection, rēcōrdātīō, -ōnīs (f.)

to recommend, commendō, -ārē; suā-
dēō, -ērē, sūāsī, sūāsūm

a recommendation, commendātīō,
-ōnīs (f.)

a recompense, mercēs, -ēdīs (f.)

to recover, *rēcūpērō*, -*ārē*; (from disease) *convālescō*, -*ērē*, *convālūi*, *convālītūm*
 recovery, *sānītās*, -*ātīs* (f.)
 recreation, *rēcŕeātīō*, -*ōnīs* (f.)
 red, *rūbēr*, -*rā*, -*rūm*
 to redeem, *rēdīmō*, -*ērē*, *rēdēmī*, *rēdemptūm*
 a reed-pen, *cālāmūs*, -*i* (m.)
 to reflect (an image), *reddō*, -*ērē*, -*īdī*, -*ītūm*
 reflection, *rātīō*, -*ōnīs* (f.)
 a refuge, *rēfūgiūm*, -*i* (n.)
 to refuse, *rēcūsō*, -*ārē*
 regard, *cūrā*, -*ae* (f.)
 to regard, *existīmō*, -*ārē*
 a region, *rēgiō*, -*ōnīs* (f.)
 to regulate, *mōdērōr*, -*ārī*
 to rehearse, *commēmōrō*, -*ārē*
 to reign, *regnō*, -*ārē*
 to rejoice, *gaudēō*, -*ērē*, *gāvīsūs sūm*; *laetōr*, -*ārī*
 to relate, *narīō*, -*ārē*
 a relative, *prōpinquūs*, -*i* (m.)
 to release, *libērō*, -*ārē*
 religion, *rēligiō*, -*ōnīs* (f.)
 relying, *frētūs*, -*ā*, -*ūm*
 to remain, *mānēō*, -*ērē*, *mānsī*, *mānsūm*
 a remedy, *rēmēdiūm*, -*i* (n.)
 to remember, *rēcōrdōr*, -*ārī*; *remīniscōr*, -*i*, (no perf.): *mēmīnī*, -*isse*
 remembrance, *mēmōriā*, -*ae* (f.); *rēcōrdātiō*, -*ōnīs* (f.)
 to remind, *mōnēō*, -*ērē*; *commōnēō*, -*ērē*; *admōnēō*, -*ērē*; *commōnēficiō*, -*ērē*, -*fēcī*, -*factūm*
 to remove, *mīgrō*, -*ārē*
Remus, *Rēmūs*, -*i* (m.)
 to render service, *munus afferrē* (*attūli*, *allātūm*)
 renowned, *praeclārūs*, -*ā*, -*ūm*
 to repair, *rēficiō*, -*ērē*, *rēfēcī*, *rēfectūm*
 it repents, *paenītēt*, -*ērē*, -*ūit*
 to reply, *respondēō*, -*ērē*, *responsī*, *responsūm*
 a reproach, *opprōbrīūm*, -*i* (n.)
 a repulse, *dēpulsiō*, -*ōnīs* (f.)
 reputation and credit, *fāmā* et *fīdēs*

to request, *rōgō*, -*ārē*
 at the request, *rōgātū*
 to require, *dēsīdērō*, -*ārē*; *postūlō*, -*ārē*; *indīgēō*, -*ērē*, -*ūi*, (no sup.)
 resemblance, *sīmilitūdō*, -*īnīs* (f.)
 respect, *vēnērātīō*, -*ōnīs* (f.); to pay one's respects, *sālūtō*, -*ārē*; mutual respect, *vērēcundīā*, -*ae* (f.)
 to respect, *cōlō*, -*ērē*, *cōlūi*, *cultūm*
 respecting, *dē* (w. abl.)
 the rest, *cētērī*, -*ae*, -*ā*
 to rest, *quiescō*, -*ērē*, -*quīēvī*, *quīētūm*; to rest on, *nītōr*, -*i*, *nixūs sūm*
 to restore, *rēpārō*, -*ārē*; *reddō*, -*ērē*, -*īdī*, -*ītūm*; *restītūō*, -*ērē*, *restītūi*, *restītūtūm*; *rēficiō*, -*ērē*, *rēfēcī*, *rēfectūm*
 to restrain, *arcēō*, -*ērē*; *cōhībēō*, -*ērē*; *prōhībēō*, -*ērē*
 to retain, *servō*, -*ārē*
 to retreat, *sē rēcīpiō*, -*ērē*, *rēcēpī*, *rēcēptūm*
 to return, *revertōr*, -*i*, *revertī* (active); *rēdēō*, -*īrē*, -*īi*, -*ītūm*; *rēcūrō*, -*ērē*, *rēcūrri*, *rēcursūm*; *reddō*, -*ērē*, -*īdī*, -*ītūm*; to return thanks, *grātīās āgērē* (*ēgi*, *actūm*)
 to reveal, *indīcō*, -*ārē*; to reveal one's self, *dētēgi*, *detectūs sūm*
 to reverence, *rēvērēdōr*, -*ērī*
 a revolution, *res novae* (f. pl.); of heavenly bodies *mōtūs*, -*ūs*
 to revolve, *sē convertērē* (*convertī*, *conversūm*)
 a reward, *mercēs*, -*ēdis* (f.); *prae-miūm*, -*i* (n.)
 the Rhine, *Rhēnūs*, -*i* (m.)
 a rhinoceros, *rhīnōcērōs*, -*ōtis* (m.)
 the Rhone, *Rhōdānūs*, -*i* (m.)
 rich, *divēs*, -*ītis*
 riches, *divītiāe*, -*ārūm* (f. pl.)
 to ride, *ēquītō*, -*ārē*; to ride a horse, *equo vehī* (*vectūs sūm*)
 right (subst.), *fās* (indecl.); *jūs*, *jūris* (n.); it is right, *fās est*

right (adject.), *opposite to left*, **dextĕr**,
-**rā**, -**rŭm**; (adverb), **rectĕ**; *to do*
right, **rectĕ** **făcĕrĕ**; *at the right time*,
suo tempore
rightly, **jŭrĕ**, **rectĕ**
to ripen, **mătŭrescō**, -**ĕrĕ**, **mătŭrŭi**,
(no sup.)
to rise, **surgō**, -**ĕrĕ**, **surrexī**, **surrec-**
tŭm; **ŭrīōr**, -**īrī**, **ortŭs sŭm**
a risk, **pĕricŭlŭm**, -**ī** (n.)
a river, **flŭmĕn**, -**īnīs** (n.); **flŭvĭŭs**,
-**ī** (m.); **amnīs**, - (m.)
a road, **vĭā**, -**ae** (f.)
to roar, **rŭgĭō**, -**irĕ**
to rob, **spōliō**, -**ārĕ**
a rock, **rŭpĕs**, -**īs** (f.); **saxŭm**, -**ī** (n.)
a rod, **virgā**, -**ae** (f.)
Roman, **Rōmānŭs**, -**ā**, -**ŭm**
Rome, **Rōmā**, -**ae** (f.)
Romulus, **Rōmŭlŭs**, -**ī** (m.)
a roof, **tectŭm**, -**ī** (n.)
roomy, **amplŭs**, -**ā**, -**ŭm**
a root, **rādix**, -**icīs** (f.); **stirps**, -**īs**
(f.)
Roscius, **Roscĭŭs**, -**ī** (m.)
a rose, **rōsā**, -**ae** (f.)
round (of the earth), **glōbōsŭs**, -**ā**,
-**ŭm**
to rout, **fundō**, -**ĕrĕ**, **fūdī**, **fŭsŭm**
a route, **vĭā**, -**ae** (f.)
to rove about, **errō**, -**ārĕ**
ruin, **pernicĭēs**, -**ēi** (f.)
to ruin, **perdō**, -**ĕrĕ**, -**īdī**, -**ītŭm**
rule, **impĕrĭŭm**, -**ī** (n.); *rules for act-*
ing, **praeceptā āgendi**
to rule, **rĕgō**, -**ĕrĕ**, **rexī**, **rectŭm**
rumor, **fāmā**, -**ae** (f.)
to run, **currō**, -**ĕrĕ**, **cŭcurrī**, **cur-**
sŭm; *to run away*, **aufŭgĭō**, -**ĕrĕ**,
aufŭgī, (no sup.)
to rush, **irrŭō**, -**ĕrĕ**, -**ī**, (no sup.)

S.

Sabine, **Sābīnŭs**, -**ā**, -**ŭm**
sacred, **sācĕr**, -**rā**, -**rŭm**; **sanctŭs**,
-**ā**, -**ŭm**
a sacrifice, **sācrīfīcĭŭm**, -**ī** (n.)
sad, **tristīs**, -**ĕ**
safe, **tŭtŭs**, -**ā**, -**ŭm**; **salvŭs**, -**ā**,
-**ŭm**

safety, **sālŭs**, -**ŭtīs** (f.)
sagacious, **sāgax**, -**ācīs**
Saguntine, **Sāguntīnŭs**, -**ā**, -**ŭm**
Saguntim, **Sāguntŭm**, -**ī** (n.)
a sail, **vĕlŭm**, -**ī** (n.); **nāvīs**, - (f.)
to sail, **nāvīgō**, -**ārĕ**
a sailing, **nāvīgātĭō**, -**ōnīs** (f.)
for the sake of, **causā**, **grātĭā** (w. gen.)
Salamis, **Sālāmīs**, -**īnīs** (f.)
salubrious, **sālŭbĕr**, -**rīs**, -**rĕ**
salutary, **sālŭtārīs**, -**ĕ**
to salute, **sālŭtō**, -**ārĕ**
the same, **īdĕm**, **ĕādĕm**, **īdĕm**
to sanction, **sancĭō**, -**irĕ**, **sanxī**,
sancītŭm
a Sardini in, **Sardŭs**, -**ī** (m.)
to satisfy, **sātĭō**, -**ārĕ**
Saturn, **Sātŭrnŭs**, -**ī** (m.); *the planet*
Saturn, **Sātŭrni stellā**
to save, **servō**, -**ārĕ**; **libĕrō**, -**ārĕ**
to say, **dīcō**, -**ĕrĕ**, **dixī**, **dictŭm**
a saying, **dictŭm**, -**ī** (n.)
the scale (of a fish), **squāmā**, -**ae** (f.)
scanty, **exīgŭŭs**, -**ā**, -**ŭm**
a scar, **cĭcātrix**, -**icīs** (f.)
scarcely, **vix**
scarceness, **rārītās**, -**ātīs** (f.)
scarcely, **penŭrĭā**, -**ae** (f.)
a scholar, **discĭpŭlŭs**, -**ī** (m.)
a school, **schōlā**, -**ae**
Scipio, **Scĭpĭō**, -**ōnīs** (m.)
a scourge, **flāgellŭm**, -**ī** (n.)
to scourge, **flāgellīs** **caedĕrĕ** (**cĕcĭdī**,
caesŭm)
to scrape together, **corrādō**, -**ĕrĕ**, **cor-**
rāsī, **corrāsŭm**
a Scythian, **Scŭthā**, -**ae** (m.)
the sea, **mārĕ**, -**īs** (n.); *over the sea*,
mārītīmŭs, -**ā**, -**ŭm**
the season, **tempŭs anni**
the second, **sĕcundŭs**, -**ā**, -**ŭm**; **al-**
tĕr, -**ā**, -**ŭm**; *a second time*, **ītĕrŭm**
secret, **ocŭltŭs**, -**ā**, -**ŭm**
secure, **tŭtŭs**, -**ā**, -**ŭm**
to secure, **effĭcĭō**, -**ĕrĕ**, **effĕcī**, **effec-**
tŭm
sedition, **sĕdītĭō**, -**ōnīs** (f.)
to see, **vidĕō**, -**ĕrĕ**, **vidī**, **visŭm**
to seek, **pĕtō**, -**ĕrĕ**, -**īvī**, -**ītŭm**;
appĕtō, -**ĕrĕ**, -**īvī**, -**ītŭm**

to seem, vīdēōr, -ērī, vīsūs sūm
to seize, cāpiō, -ērē, cēpī, captūm
seldom, rārō
to sell, vendō, -ērē, -īdī, -ītūm
Semīramis, Sēmīrāmīs, -īdīs (f.)
the senate, sēnātūs, -ūs (m.)
to send, mittō, -ērē, mīsī, missūm;
to send back, rēmittō, -ērē, rēmīsī,
rēmissūm
a sense, sensūs, -ūs (m.)
sensible, prūdēns, -tīs
a sentence, sententiā, -ae (f.)
to separate, sēpārō, -ārē; dīvidō,
-ērē, dīvisī, dīvisūm
serene, sērēnūs, -ā, -ūm
serious, sērīūs, -ā, -ūm
seriously, grāvītēr
a serpent, serpēs, -tīs (m.)
a servant, servūs, -ī (m.)
a service, ūtīlītās, -ātīs (f.); to sub-
mit to the service. ūtīlītātī pārērē;
mūnūs, -ērīs (n.); to render ser-
vice, mūnūs afferrē
to set (of the sun) occīdō, -ērē, occī-
dī, occāsūm: to set out, prōficiscōr,
-ī, prōfectūs sūm
a settlement, sēdēs, -īs (f.)
seven, septēm
several, plūrēs, -ā
severe, sēvērūs, -ā, -ūm; grāvīs, -ē
Severus, Sēvērūs, -ī (m.)
shabby, sordīdūs, -ā, -ūm
a shade, a shadow, umbrā, -ae
shame, dēdēcūs, -ōrīs (n.)
shameful, turpīs, -ē; a shameful deed,
flāgītīūm, -ī (n.)
a share, partiō, -ōnīs (f.)
to share, partiōr, -īrī
sharp, ācēr, -rīs, -rē
to sharpen, ācūō, -ērē, ācūī, ācū-
tūm
to shave, tondēō, -ērē, tōtondī,
tonsūm
to shear, tondēō, -ērē, tōtondī, ton-
sūm
to shed, prōfundō, -ērē, prōfūdī, prō-
fūsūm
a sheep, ōvīs, - (f.)
to shelter, tēgō, -ērē, tēxī, tectūm
a shepherd, pastōr, -ōrīs (m.)

a shield, clīpēūs, -ī (m.)
to shine, lūcēō, -ērē, luxī, (no sup.)
a ship, nāvīs, - (f.)
a shore, litūs, -ōrīs (n.); ōrā, -ae
(f.)
short, brēvīs, -ē
a show, spēciēs, -ēī (f.)
to show, monstrō, -ārē; ostendō,
-ērē, ostendī, ostensūm; to show
one's self, se praebērē; se praestā-
rē (praestītī, no sup.)
to shudder at, horrēō, -ērē, -ūī, no
sup.
to shun, fūgīō, -ērē, fūgī, no sup.
to shut, claudō, -ērē, clausī, clau-
sūm
sick, aegēr, -rā, rūm; a sick per-
son, hōmō aeger
sickness, morbūs, -ī (m.)
a side (of a pyramid), lātūs, -ērīs
(n.), pars, -tīs (f.); on the other side
of. ultrā (w. acc.); on this side, cīs,
citrā (w. acc.)
sight, conspectūs, -ūs (m.)
a signal, signūm, -ī (n.)
to be silent, tēcēō, -ērē
silly, rīdīcūlūs, -ā, -ūm
silver, argentūm, -ī (n.)
similar, sīmīlīs, -ē
simple, simplex, -īcīs
to sin, peccō, -ārē
since, cūm, quōnīām, quāndōquīdēm
sincere, sincērūs, -ā, -ūm
to sing, cantō, -ārē; cānō, -ērē,
cēcīnī, cantūm
single, singūlī, -ae, -ā
a sister, sōrōr, -ōrīs (f.)
to sit, sēdēō, -ērē, sēdī, sessūm
situate, situated, sītūs, -ā, -ūm; col-
locātūs, -ā, -ūm
situation, sītūs, -ūs (m.)
sixty, sexāgintā
size, magnītūdō, -īnīs (f.)
skill, sōlertīā, -ae (f.)
skilled, pērītūs, -ā, -ūm
skillful, pērītūs, -ā, -ūm
a skin, pellīs, - (f.)
to skin, dēglūbō, -ērē, dēglupsī, de-
gluptūm
the sky, the open sky, caelūm, -ī (n.)

a slave, servūs, -ī (m.); to be a slave, serviō, -irē
 slavery, servitūs, -ūtis (f.)
 to slay, trucidō, -ārē; necō, -ārē;
 occidō, -ērē, occidī, occisum
 sleep, somnūs, -ī (m.)
 to sleep, dormiō, -irē
 slender, tēnūis, -ē
 to slip, elābōr, -ī, elapsūs sum
 small, parvūs, -ā, -ūm; smaller, mīnōr, -ūs
 smart, callidūs, -ā, -ūm
 smell, ōdōr, -ōris (m.)
 smoke, fūmūs, -ī (m.)
 snake, angūis, - (m.)
 to snatch away, ēripīō, -ērē, ēripūi, ēreptum
 snow, nix, nivis (f.)
 so, tām, itā, sic; so much, ādēō; so much as, tām. .quām
 sober, sobriūs, -ā, -ūm
 Socrates, Sōcrā ēs, -īs (m.)
 soft, mollis, -ē
 the soil, solum, -ī (n.)
 a soldier, milēs, -itis (m.); a foot-soldier, pēdēs, -itis (m.); a horse-soldier, ēquēs, -itis (m.)
 solitude, solitūdō, -inis (f.)
 Solomon, Sālōmōn, -ōnis (m.)
 Solon, Sōlōn, -ōnis (m.)
 some, nonnullī, -ae -ā, -ū; aliquot; some . . others, alii. .alii; at some time, aliquandō
 something, quiddām
 sometime, aliquandō
 sometimes, nonnumquām, interdum
 somewhere else, ālicubi
 a son, filiūs, -ī (m.)
 a song, cantūs, -ūs (m.)
 Sophocles, Sōphoclēs, -īs (m.)
 sorrow, dōlōr, -ōris (m.); it causes sorrow, paenitēt, -ērē, -ūit
 to be sorry, paenitēt, -ērē, -ūit
 of what sort, quālis, -ē
 the soul, ānimūs, -ī (m.)
 sound, sātūs, -ā, -ūm
 a source, fons, -tis (m.); ōrigō, -inis (f.)
 space, spātium, -ī (n.)
 Spain, Hispāniā, -ae (f.)

a Spaniard, Spanish, Hispānū, -ūm
 to spare, parcō, -ērē, pēpercī, (u. sup.); tempērō, -ārē (alīcui)
 a Spartan, Spartānūs, -ī (m.)
 to speak, lōquōr, -ī, lōcūtūs sum;
 dicō, -ērē, dixī, dictum
 a speech, ōrātiō, -ōnis (f.); vōcēs, -ūm (f. pl.)
 to spend (winter, summer), āgō, -ērē, ēgī, actum
 a spider, ārānēā, -ae (f.)
 the spirit, ānimūs, -ī (m.)
 splendid, splendīdūs, -ā, -ūm; magnificūs, -ā, -ūm
 splendor, splendōr, -ōris (m.)
 to spread abroad, dīvulgō, -ārē
 spring, vēr, -īs (n.)
 to spring, ōriōr, -īrī, ortūs sum
 to spur on, incitō, -ārē
 to stab, transfigō, -ērē, transfixī transfixum
 stability, stābilitās, -ātis (f.)
 a stage-player, scēnicūs, -ī (m.)
 to stain, imbūō, -ērē, imbūi, imbūtum
 to stamp, imprimō, -ērē, impressī, impressum
 to stand, stō, -ārē, stētī, stātum;
 consistō, -ērē, constīi, (no sup.);
 to stand around, circumstō, -ārē, circumstētī, (no sup.)
 a star, stellā, -ae (f.)
 a starling, sturnūs, -ī (m.)
 a state, rēs publicā (-ēī -ae); civitās, -ātis (f.)
 to state (one's opinion), dicō, -ērē, dixī, dictum
 stature, stātūrā, -ae (f.); low stature, brēvītās, -ātis (f.)
 to stay, mātēō, -ērē, mansī, -sum
 to steal, furōr, -ārī
 a steed, ēquūs, -ī (m.)
 stiff, rigidūs, -ā, -ūm
 still, tāmēn, adhūc, (before a comparat.) etiām
 a stilus, stilūs, -ī (m.)
 to sting, pungō, -ērē, pūpūgī, punctum
 stock, cōpiā, -ae (f.)

the stomach, stōmāchūs, -ī (m.)
 a stone, lāpīs, -īdīs; hewn stone, sax-
 ūm quadrātum
 a stork, cicōnīā, -ae (f.)
 a storm, tempestās, -ātīs (f.)
 to storm, vī expugnō, -ārē
 stormy weather, tempestās, -ātīs (f.)
 a story, histōriā, -ae (f.); there is a
 story, fāmā est
 stout, rōbustūs, -ā, -ūm
 straight, rectūs, -ā, -ūm
 strength, vīrēs, -īūm (f. pl.); rōbūr,
 -ōrīs (n.)
 stricken in, confectūs, -ā, -ūm
 to strike (by lightning) tangō, -ērē,
 tētīgī, tactūm; to strike into, inji-
 ciō, -ērē, injeci, injectūm
 to strip, nūdō, -ārē; spōliō, -ārē
 to strive, contendō, -ērē, contendī,
 contentūm [tūm
 to strive for, pētō, -ērē, -ivī, -i-
 a stroke, ictūs, -ūs (m.)
 strong, vālidūs, -ā, -ūm; (desire)
 magnūs, -ā, -ūm; so strong, tan-
 tūs, -ā, -ūm
 to study, stūdēō, -ērē, -ūī, (no sup.)
 stuffed, refertūs, -ā, -ūm
 to style, appellō, -ārē
 to subdue, sūbīgō, -ērē, sūbēgī, sūb-
 actūm; sūpērō, -ārē; to subdue
 in war, bello dōmārē (-ūī,
 -itūm)
 subject, obnoxīūs, -ā, -ūm
 to subject, subjiciō, -ērē, subjeci,
 subjectūm
 to subjugate, dōmō, -ārē, -ūī,
 -itūm
 to submit (to the service), pārēō, -ērē
 a successor, successōr, -ōrīs (m.)
 such, tantūs, -ā, -ūm
 to suck, sūgō, -ērē, sūxi, suctūm
 to sue (for peace), pētō, -ērē, -ivī,
 -itūm (pācēm)
 the Suebi, Suēbī, -ōrūm (m. pl.)
 to suffer, patiōr, -ī, passūs sūm;
 sūnō, -ērē, sīvī, sītūm; to suffer
 patiently, perpētīōr, -ī, perpessūs
 sūm
 not to be sufficient, deficiō, -ērē, de-
 fecī, defectūm

sufficiently, sāt, sātīs
 suitable, opportunūs, -ā, -ūm
 suited, aptūs, -ā, -ūm; idōnēūs,
 -ā, -ūm
 Sulla, Sullā, -ae (m.)
 a sum of money, pēcūniā, -ae (f.)
 the summer, aestās, -ātīs (f.)
 summer time, tempus aestivūm
 to summon, arcessō, -ērē, -ivī,
 itūm
 sumptuous, lautūs, -ā, -ūm
 superior, sūpērīōr, -ūs
 superstition, sūperstītiō, -ōnīs (f.)
 sure, certūs, -ā, -ūm
 a surname, cognōmēn, -īnīs (n.)
 to surname, cognomīne appellārē
 to surrender, trādō, -ērē, -īdī,
 -itūm
 to surround, circumdō, -ārē, -ēdī,
 ātūm
 Susa, Sūsā, -ōrūm (n. pl.)
 suspected, suspectūs, -ā, -ūm
 a swallow, hīrundō, -īnīs (f.)
 a swan, cygnūs, -ī (m.)
 sweet, dulcis, -ē
 to swell, intūmescō, -ērē, intūmūī,
 no sup.
 swiftness, celeritās, -ātīs (f.)
 to swim, nātō, -ārē
 a swine, sūs, sūs (f.)
 a sword, glādiūs, -ī (m.); ferrūm,
 -ī; with fire and sword, ferro ignīque
 Syracuse, Sŷracūsae, -ārūm (f.)
 Syria, Sŷriā, -ae (f.)

T.

a table, tābulā, -ae (f.)
 Tacitus, Tācitūs, -ī (m.)
 a tail, caudā, -ae (f.)
 to take, cāpiō, -ērē, cēpī, captūm;
 to take from, abducō, -ērē, ab-
 duxī, abductūm; to take away,
 tollō, -ērē, sustulī, sublātūm;
 erīpiō, -ērē, erīpūī, ereptūm;
 ādīmō, -ērē, -ādēmī, ādemptūm;
 to take care, cūrō, -ārē; to take too
 little pains, pārūm lābōrō, -ārē; to
 take in marriage, in mātīmōnīūm dū-
 cērē (duxī, ductūm); to take
 prisoner, cāpiō, -ērē, cēpī, cap-

tūm; *to take in sail*, vēlā contrāhē-
rē (contraxī, contractūm); *to*
take the side of, partēs sēquī (sēcū-
tūs sūm); *to take a walk*, ambūlō,
-ārē
talent, ingēnīūm, **-ī** (n.)
a talk, sermō, **-ōnīs** (m.)
tall, altūs, **-ā, -ūm**; *excels*ūs, **-ā,**
-ūm; *prōcēr*ūs, **-ā, -ūm**
to tame, dōmō, **-ārē, -ūi, -itūm**
Tarquin, Tarquīnūs, **-ī** (m.)
Tarraco, Tarrācō, **-ōnīs** (f.)
Tarsus, Tarsūs, **-ī** (f.)
to taste, gustō, **-ārē**
to teach, dōcēō, **-ērē, dōcūi, doc-**
tūm
a teacher, māgistēr, **-rī** (m.)
a tear, lācrīmā, **-ae** (f.)
tedious, longūs, **-ā, -ūm**
tedium, taediūm, **-ī** (n.)
to tell, narrō, **-ārē; dīcō, -ērē,**
dixī, dictūm; *to tell a lie*, menti-
ōr, -irī
a temple, templūm, **-ī** (n.)
the temples, tempōrā, **-ūm** (n. pl.)
ten, dēcēm
tender, tēnēr, **-ā, -ūm**
the tenth, dēcīmūs, **-ā, -ūm**
a territory, finēs, **-iūm** (n. pl.)
terror, terrōr, **-ōris** (m.)
to testify, testōr, **-ārī**
testimony, testīmōnīūm, **-ī** (n.)
than, quām
thankful, grātūs, **-ā, -ūm**
thanks, grātīae, **-ārūm** (f. p.)
that (demonstr.) īs, ēā, īd; *that* (con-
junct.) ūt, quō, quōd; *that not*, nē,
quīn, quōmīnūs
a thatched roof, culmūs, **-ī** (m.)
the, .the, quō. .ēō; quantō. .tantō
a Theban, Thēbānūs, **-ī** (m.)
Thebes, Thēbae, **-ārūm** (f. pl.)
Themistocles, Thēmistōclēs, **-īs** (m.)
thence, indē
there, ībī; *there is*, est
therefore, idcirco, īgītūr, itāquē
Thermopylae, Thermōpŷlae, **-ārūm,**
(f. pl.)
thick, crassūs, **-ā, -ūm**
a thief, fūr, **-īs** (m.)

thin, tēnūis, **-ē**
a thing, rēs, rēi (f.)
to think, cōgītō, **-ārē; ōpīnōr, -ārī;**
to think nothing of, nīhīlī dūcērē
(duxī, ductūm)
thirst, sītīs, **-** (f.)
to thirst for, sītīō, **-irē**
thirsty, sītīens, **-tis**; *to be thirsty*, sī-
tīō, -irē
thirty, trīgintā
this, hīc, haec, hōc
though, ūt, licēt, cūm, etsī
a thousand, millē (n.); *a thousand times*,
milliēs
to threaten, mīnōr, **-ārī**
three, trēs; *three hundred*, trēcentī, **-ae,**
-a; *a space of three years*, triennī-
ūm, -ī
a threshold, limēn, **-īnīs** (n.)
to thrive, prōvēnīō, **-irē, prōvēnī, prō-**
ventūm; *vigēō, -ērē, no perf. &*
sup.
the throat, fau-x, **-cīs** (f.)
a throne, regnūm, **-ī** (n.)
through, pēr (w. acc.)
to throw (into prison), conjīcīō, **-ērē,**
conjēcī, conjectūm
thunder, tōnitrū, **-ūs** (n.)
to thunder, tōnō, **-ārē, -ūi, -itūm**
Tiberius, Tīberīūs, **-ī** (m.)
a tiger, tigrīs, **-** (f.)
to till (the field), cōlō, **-ērē, colūi,**
cultūm
time, tempūs, **-ōris** (n.); *in former*
times, ōlīm; *a second time*, itērūm; *in*
our fathers' time, apud majōres no-
strōs; *at the time when*, tūm cūm; *I*
have no time, ōtīūm non est
timid, timīdūs, **-ā, -ūm**
Timoleon, Tīmōlēōn, **-ontīs** (m.)
it tires, taedēt, **-ērē, pertaesūm est**
Titus, Tītūs, **-ī** (m.)
to, ād, īn (w. acc.)
to-day, hōdīē
together, sīmūl
toil, lābōr, **-ōris** (m.)
a tomb, sēpulerūm, **-ī** (n.)
the tongue, lingūā, **-ae** (f.)
too, quōquē, ētīām; *too* (great or much),
nīmīs

the top of a mountain, summūs mons
torture, crūciātūs, -ūs (m.)
to torture, crūciō, -ārē
toward, ergā, In (w. acc.); toward the
east, orientem versūs; toward winter,
sūb hīemēm
a town, oppīdūm, -ī (n.)
a townsman, oppīdānūs, -ī (m.)
the trade-winds, ētēsīae, -ārūm (f.
pl.)
Trajan, Trājānūs, -ī (m.)
tranquil, tranquillūs, -ā, -ūm
to transact, āgō, -ērē, ēgī, actūm
Transalpine, Transalpīnūs, -ā, -ūm
to travel, prōficiscōr, -ī, prōfectūs
sūm
traveling, Itīnērā, -ūm (n. pl.)
treachery, prōdītīō, -ōnīs (f.); insī-
dīae, -ārūm (f. pl.)
a treasury, thēsaurūs, -ī (m.)
to treat, tractō, -ārē; = to heal, mē-
dēōr, -ērī, nō perf.
a treaty, foedūs, -ērīs (n.)
a tree, arbōr, -ōrīs (f.)
a trench, fossā, -ae (f.)
a trial for life, jūdīcīum cāpītis
a tribe, gens, -tīs (f.)
a tribune, trībūnūs, -ī (m.)
tried, expertūs, -ā, -ūm
a triumph, trīumphūs, -ī (m.)
to triumph, trīumphō, -ārē
Trojan, Trōjānūs, -ā, -ūm
trouble, mōlestīā, -ae (f.); incommō-
dūm, -ī (n.)
troublesome, mōlestūs, -ā, -ūm
Troy, Trōjā, -ae (f.)
true, vērūs, -ā, -ūm
truly, vērē, vērō
a trumpet, tūbā, -ae (f.)
the trunk (of a tree), truncūs, -ī (m.);
(of an elephant), prōboseīs, -īdīs
(f.)
to trust, fidō, -ērē, fīsūs sūm; con-
fidō, -ērē, confīsūs sūm; com-
mittō, -ērē, commīsī, commis-
sūm
truth, vērītās, -ātīs (f.)
to try, cōnōr, -ārī; expērīōr, -īrī,
expertūs sūm; to try (one's luck)
pērīclītōr, -ārī

Tullus Hostilius, Tullūs Hostilīūs (-ī
-ī) (m.)
to turn out, ēvādō, -ērē, ēvāsī, ēvā-
sūm
a Tusculan farm, Tuscūlānūm, -ī
(n.)
a tusk, dens, -tīs (m.)
twenty, vīgintī
twice, bīs
a tyrant, tyrannūs, -ī (m.)

U.

unable to control, impōtens, -tīs
unaccustomed, insūētūs, -ā, -ūm
unanimous, ūnānīmūs, -ā, -ūm; the
unanimous decision of the judges, om-
nīum jūdīcum sententiā
it is unbecoming, dēdēcēt, -ērē, dē-
dēcūt
uncertain, incertūs, -ā, -ūm
an uncle, āvunculūs, -ī (m.)
uncommon, īnūsītātūs, -ā, -ūm
under, infrā (w. acc.); sūbtēr (w. acc.);
sūb (w. acc. or abl.)
to undergo, sūbēō, -īrē, -īī,
-ītūm
to understand, intellēgō, -ērē, intel-
lexī, intellectūm; one who does not
understand, impērītūs, -ā, -ūm
to undertake, suscīpiō, -ērē, sus-
cēpī, susceptūm
unfavorable, adversūs, -ā, -ūm
unfortunate, infelix, -īcīs
ungrateful, ingrātūs, -ā, -ūm
unhappy, infelix, -īcīs
a unicorn, mōnōcērōs, -ōtīs (m.)
to unite, conjungō, -ērē, conjunxī,
conjunctūm
the universe, mundūs, -ī (m.)
unjust, injustūs, -ā, -ūm
unjustly, īmmērītō, injūrīā
unless, nīsī
unlike, dissīmīlīs, -ē
unquestionably, fācīlē
unsatisfied, īnīquūs, -ā, -ūm
unshaved, intonsūs, -ā, -ūm
unto, ergā (w. acc.)
unworthy, indignūs, -ā, -ūm
up to, tēnūs (w. abl.); usquē ād (w.
acc.)

upon, in (w. acc. or abl.); sūpēr (w. acc.)
 upper, sūpērīōr, -ūs
 upright, prōbūs, -ā, -ūm
 use, ūsūs, -ūs (m.); ūtīlītās, -ātīs (f.)
 to use, ūtōr, -ī, ūsūs sūm; = to be wont
 sōlēō, -ērē, sōlītūs sūm; to use
 care, curam adhībērē
 useful, ūtīlīs, -ē; to be useful, prōsūm,
 prōdessē, prōfūī
 usually, to be translated by sōlēō,
 -ērē, sōlītūs sūm, I am wont
 Utica, Uticā, -ae (f.)
 utility, ūtīlītās, -ātīs (f.)
 utmost, summūs, -ā, -ūm
 utterly, pessīmē

V.

in vain, vainly, frustrā
 Valerius, Vālērīūs, -ī (m.)
 valor, virtūs, -ūtīs (f.)
 to value, aestīmō, -ārē; highly, magni;
 very highly, plūrīmī
 to vanquish, vincō, -ērē, vicī, victūm
 vapor, vāpōr, -ōrīs (m.)
 variety, vārīetās, -ātīs (f.)
 various, vārīūs, -ā, -ūm
 to vary, vārīō, -ārē
 vast, ingens, -tīs
 Veii, Vēīī, -ōrūm (m. pl.); the people
 of Veii, Vēientēs, -īūm (m. pl.)
 Venice, Vēnētīae, -ārūm (f. pl.)
 Venus, Vēnūs, -ērīs (f.)
 Verres, Verrēs, -īs (m.)
 a verse, versūs, -ūs (m.)
 very, valdē; ipsē, -ā, -ūm; not very,
 pārūm
 Vespasian, Vespāsīanūs, -ī (m.)
 a vessel, vās, -īs (n.), pl. vāsā,
 -ōrūm
 Vesuvius, Vēsūvīūs, -ī (m.)
 a vice, vītīūm, -ī (n.)
 victorious, victōr, -ōrīs (m.); victrix,
 -īcīs (f.)
 a victory, victōriā, -ae (f.)
 to view, spectō, -ārē
 vigilance, vīgīlantīa, -ae (f.)
 a village, vicūs, -ī (m.)

a vine, vītīs, - (f.)
 to violate, vīōlō, -ārē; laedō, -ērē,
 laesi, laesūm
 violence, vīs, - (f.)
 violent, vēhēmēns, -tīs; violent death,
 nex, -cīs (f.)
 Virgil, Vergīllīūs, -ī (m.)
 virtue, virtūs, -ūtīs (f.)
 virtuous, prōbūs, -ā, -ūm; virtuously,
 cum virtūte
 to visit, vīsītō, -ārē
 a voice, vox, vōcīs (f.)
 void, inānīs, -ē; vācūūs, -ā, -ūm;
 to be void of, vācō, -ārē
 Vulcan, Vulcānūs, -ī (m.)

W.

a wagon, planstrūm, -ī (n.)
 to wait for, expectō, -ārē
 a waiting-maid, pēdīsēquā, -ae (f.)
 to wake, vīgīlō, -ārē
 wakefulness, vīgīlantīa, -ae (f.)
 to (take a) walk, ambūlō, -ārē
 a walk, ambūlātiō, -ōnīs (f.)
 a wall, mūrūs, -ī (n.)
 to wander over, perāgrō, -ārē
 wandering, errans, -tīs
 want, inōpiā, -ae (f.)
 to want, vōlō, vellē, vōlūī; dēsīdērō,
 -ārē
 war, bellūm, -ī (n.)
 to ward off, rēpellō, -ērē, rēpūlī, rēpulsūm
 ware, merx, -cīs (f.)
 warfare, bellūm, -ī (n.)
 warlike, bellīcōsūs, -ā, -ūm; fērox,
 -ōcīs
 warm, cāldūs, -ā, -ūm
 to warn, mōnēō, -ērē
 a warning, admōnītīō, -ōnīs (f.)
 to watch, custōdīō, -īrē
 a watchman, custōs, -ōdīs (m.);
 spēcūlātōr, -ōrīs (m.)
 water, aquā, -ae (f.)
 a way, mōdūs, -ī (m.); in every way,
 omni ratīōne; in the same way, eādē
 viā
 weak, ,dēbīlīs, -ē
 wealth, ōpēs, -ūm (f. pl.)
 wealthy, ōpulentūs, -ā, -ūm

weapons, armā, -ōrūm (n. pl.)
to wear (skins), ūtōr, -ī, ūsūs sūm
 (pellībus)
it wears, taedēt, -ērē, pertaesūm
 est
weary, fessūs, -ā, -ūm
to weave, texō, -ērē, -ūī, -tūm
a weed, herbā, -ae (f.)
weight, pondūs, -ērīs (n.); mōlēs,
 -īs (f.)
welcome, iūcundūs, -ā, -ūm
welfare, sālūs, -ūtīs (f.)
a well, pūtēs, -ī (m.)
well, bēnē; to be well, vālēō, -ērē
the west, occīdens, -tīs; occāsūs, -ūs
 (m.)
whatever, quidquid
when, sī, cūm, quandō
where, ūbī
whether, -nē, nūm, ūtrūm; *whether...or*,
 ūtrūm...ān; sive...sive
which, quī, quae, quōd
while, whilst, dūm
white, albūs, -ā, -ūm
who, quī, quae, quōd; quīs, quīd
whole, tōtūs, -ā, -ūm; *the whole*
world, orbīs terrārum
wholesome, sālūbēr, -rīs, -rē; sālū-
 tārīs, -ē
wholly, prorsūs
why? cūr, quārē, quīd?
wicked, imprōbūs, -ā, -ūm; prāvūs,
 -ā, -ūm
a wife, conjux, -ūgīs; uxōr, -ōrīs
 (f.)
the will, good will, vōluntās, -ātīs
 (f.); *against one's will*, invītūs, -ā,
 -ūm; *a will*, testāmentūm, -ī
 (n.)
willing(ly), lībēns, lībēntēr
to be willing, vōlō, vellē, vōlūī; *to be*
more willing, mālō, mallē, mālūī
wily, cautūs, -ā, -ūm
to win, sibi concēlō, -ārē; *to win*
upon, blandīōr, -īrī
a window, fēnestrā, -ae (f.)
wine, vinūm, -ī (n.)
a wing, ālā, -ae (f.); *wings*, pennae,
 -ārūm (f. pl.)
winter, hiems, -īs (f.)

wisdom, sāpientīā, -ae (f.)
wise, sāpiens, -tīs
wisely, sāpientēr
a wish, vōluntās, -ātīs (f.)
to wish for, vōlō, vellē, vōlūī
wit, ingēnūm, -ī (n.)
with, cūm (w. abl.), apūd (w. acc.),
within, intrā (w. acc.)
without, sīnē (w. abl.); extrā (w. acc.);
to be or do without, cārēō, -ērē
a witness, testīs, - (m. & f.)
a wolf, lūpūs, -ī (m.)
a woman, muliēr, -īs (f.); fēmīnā,
 -ae (f.)
to wonder at, mīrōr, -ārī; admīrōr,
 -ārī
wonderful, mīrābilīs, -ē
to be wont, sōlēō, -ērē, sōlītūs
 sūm; consūēvī, -issē
a wood, silvā, -ae (f.); *woods*, saltūs,
 -ūs (m.)
a word, verbūm, -ī (n.)
to work, lābōrō, -ārē
the world, mundūs, -ī (m.); *where in*
the world, ubi terrārum
a worm, vermīs, - (m.)
worse, dētērīōr, -ūs
to worship (God), cōlō, -ērē, cōlūī,
 cultūm
worst, dētērīmūs, -ā, -ūm
to be worth, vālēō, -ērē; *to be worth*
more, plūris essē
worthy, dignūs, -ā, -ūm
a wound, vulnūs, -ērīs (n.)
wretched, mīser, -ā, -ūm
to write, scrībō, -ērē, scripsī, scrip-
 tūm; *to write on*, inscribō, -ērē,
 inscripsī, inscriptūm
a writer, scriptōr, -ōrīs (m.); auc-
 tōr, -ōrīs
a wrong, injūriā, -ae (f.)

X.

Xanthippe, Xanthippē, -ēs (f.)
Xenocrates, Xēnōcrātēs, -īs (m.)
Xerxes, Xerxēs, -īs (m.)

Y.

to yawn, oscītō, -ārē
a year, annūs, -ī (m.)

yes, *itā*; *itā* est; *ētīām*

yesterday, *hērī*

to yield up, *concedō*, *-ērē*, *concessī*,
concessūm

York, *Ebōrācūm*, *-ī* (n.)

you, *tū*, *vōs*

a young (of animals), *pullūs*, *-ī* (m.);

a young man, *ādūlescens*, *-tīs*
(m.)

your, *tūūs*, *-ā*, *-ūm*; *vestēr*, *-rā*,
-rūm

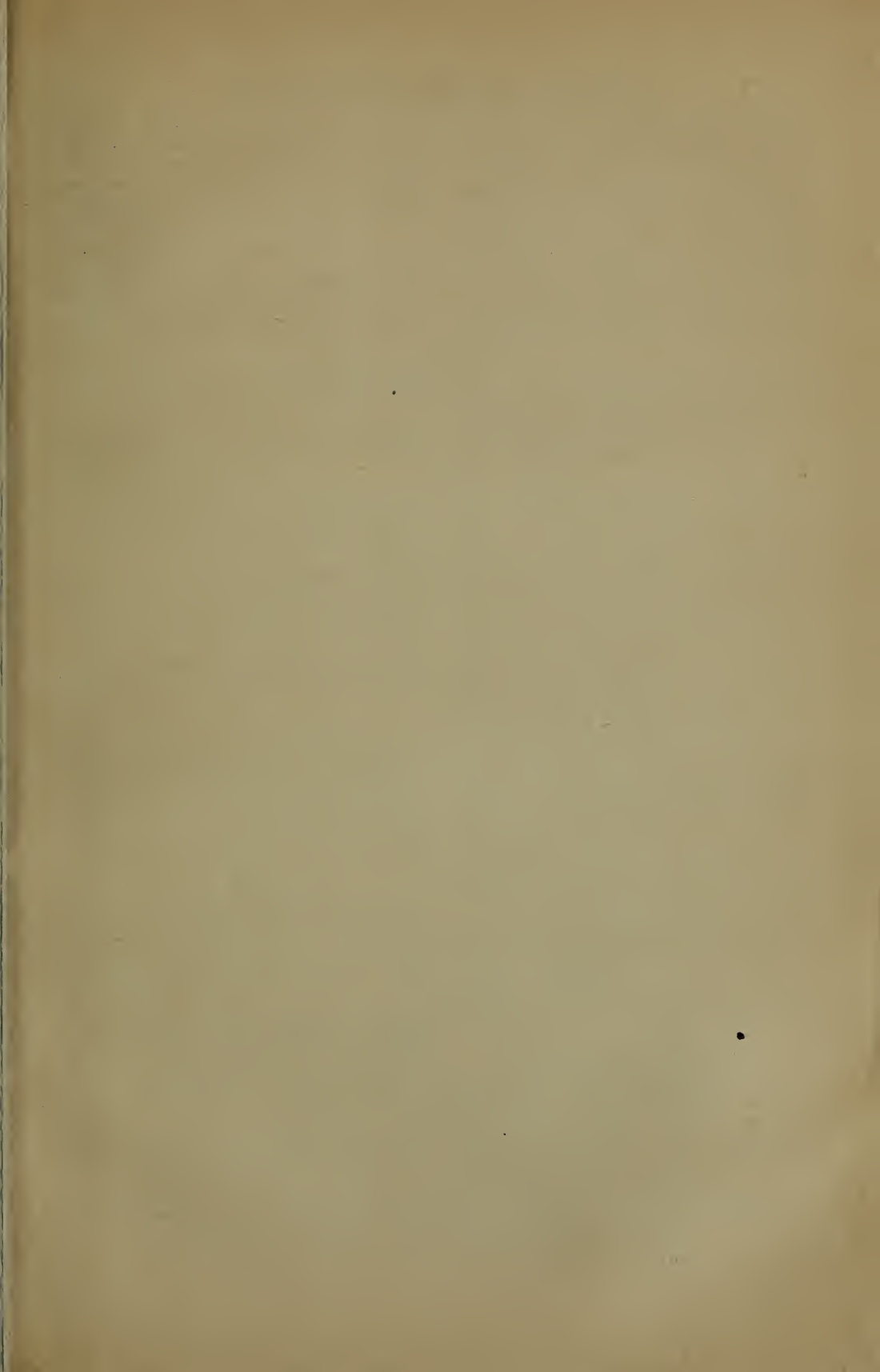
youth, *ādūlescens*, *-tīs* (m.); *jūvēnīs*,
- (m.)

Z.

Zama, *Zāmā*, *-ae* (f.)

zeal, *stūdiūm*, *-ī* (n.)

Zopyrus, *Zōpŷrūs*, *-ī* (m.)



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